TAMILAKAM BEFORE
ARYAN INFLUENCE:
KINGS, CULTURE, AND
CONFLICT”

Introduction

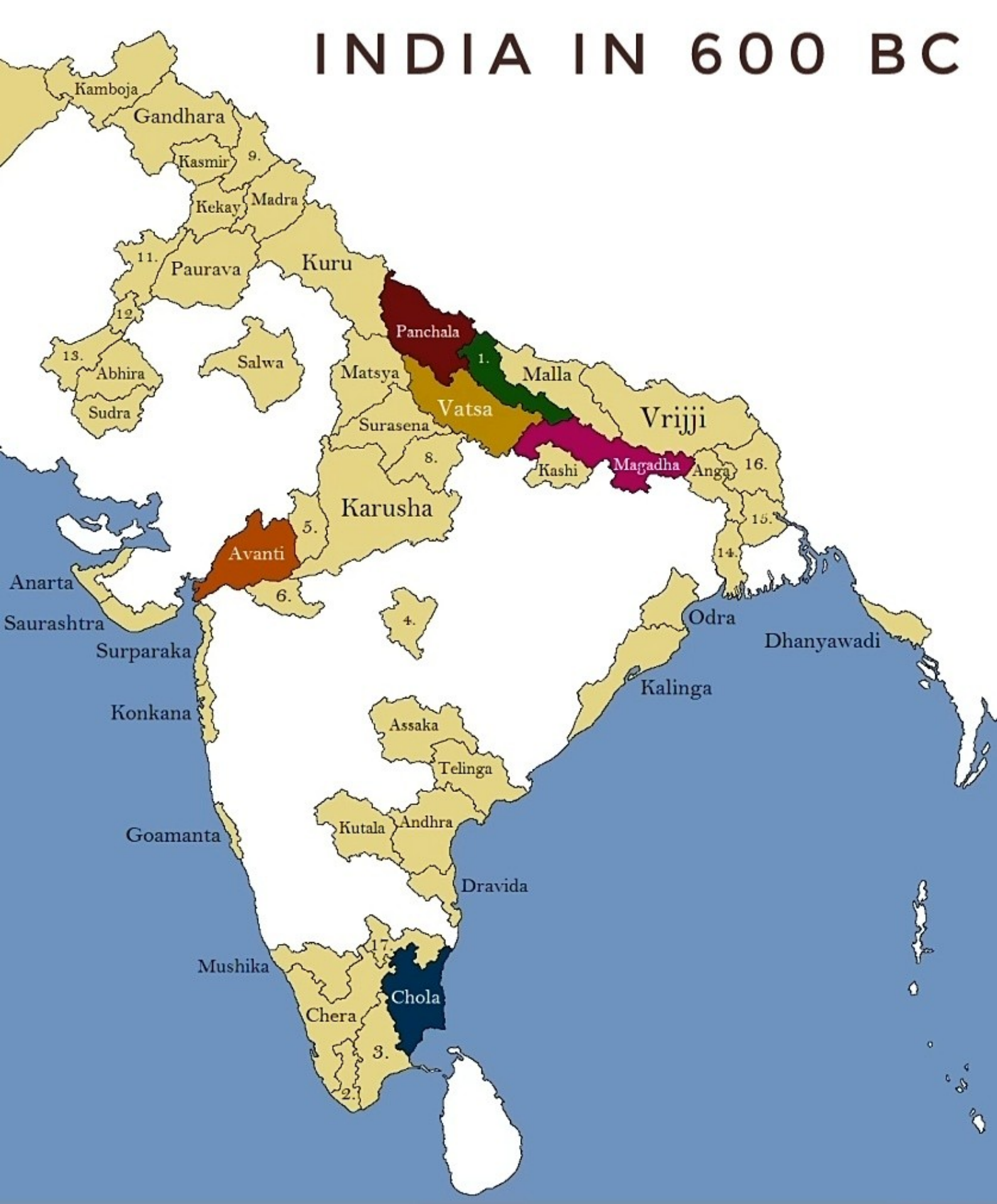
Ancient Tamilakam was one of the earliest centers of civilization in South India, known for its powerful kingdoms, rich culture, heroic warfare, and vibrant literary tradition. Between 600 BCE and 300 CE, the Chera, Chola, and Pandya kings ruled the land, defended their territories, expanded their power, and shaped a distinct Tamil identity. Their victories, governance, generosity, and military achievements are preserved in the Sangam poems, which serve as valuable historical records of this period.

Tamil society was deeply connected to its landscapes, traditions, trade, and martial values. At the same time, contacts and conflicts with northern Aryan culture introduced new religious and social influences. These interactions created both resistance and cultural exchange, forming a unique blend of traditions in Tamilakam.

This book explores the politics, conflicts, culture, and achievements of the Tamil kings, highlighting the strength and legacy of early Tamil civilization.

IAM ADDED ONE BY ONE TOPIC BELOW 👇
ALL SOURCES !
ON THE LAST PAGE I ADDED ALL THE NOTES THAT I AM COLLECTING FROM BOOKS

THANK YOU 🙏 AND SHARE ALL ❤️


INDIA IN 600 BC
Kamboja
Gandhara
Kasmir
9.
Kekay
Madra
11.
Paurava
Kuru
12
13.
Abhira
Sudra
Salwa
Panchala
1.
Matsya
Malla
Vatsa
Vrijji
Surasena
8.
Kashi
Magadha
Anga
16.
Karusha
15.
5.
Avanti
14.
Anarta
6.
4.
Saurashtra
Surparaka
Odra
Dhanyawadi
Konkana
Kalinga
Assaka
Telinga
Kutala
Andhra
Goamanta
Dravida
17.
Mushika
Chola
Chera
3.
2.

TAMILAKAM- SANGAM ERA
600 BC - 300 AD
Kanchi
Kasaragodu
CHOLAS
Kaveripattanam
Tondi
Madurai
Muchiri
CHERAS
PANDYAS
Korkai
Kanyakumari

Tamilakam: The Land United by Tamil :

In ancient times, the vast region known as Tamilakam was bound together by a single living language—Old Tamil. From the Sangam heartlands to the coastal plains and hill regions, Tamil was the common tongue of the people, used in poetry, governance, trade, and everyday life. Though regional dialects existed, they were only minor variations of the same language. Over centuries, these dialectical differences gradually evolved, giving rise to new languages such as Malayalam and Kannada. Yet, in its earliest historical phase, Tamilakam stood as a culturally unified land, shaped and sustained by the Tamil language and its rich literary tradition.

Source : 1. Comprehensive History Of India Vol.2 (mauryas And Satavahanas) by Sastri, K.a. Nilakanta

2. Ancient Indian history and civilization by S N Sen

3. The Tamils Eighteen Hundred Years Ago by V. Kanakasabhai,

Vengadam
Palar
Kanchi
Tiraiyar
Tulu
Atiya
(Satiya)
Chenganma
Erumaiyur
Tagadur
Oyma
S. Pennai
Naura
Jambai
Arikamedu
(Poduoka)
Virai
Kaveri
Kongu
Kaveripumpattinam
CHOLA
Tyndis
Kodumanam
Karur
Uraiyur
CHERA
Avi
Irungovel
Avikudi
(Pazhani)
Muchiri
Periyar
Parambu
Mizhalai
Mutturu
Nelcynda
Madurai
Vaigai
Bacare
PANDYA
Alagankulam
Tamiraparani
Balita
Korkai
Anuradhapura
Ay
TAMBAPANNI
Komari

XII, 1948, pp. 136-7, 146-7). Satiya corresponds, not to skt. *Satya*, but later Tamil *Atiya ;* and *puta* becomes *magan* later *mān* in Tamil, so that Satiyaputa was the Tamil chieftain Adigamān (of Tagaḍūr)—who was quite prominent in the Śaṅgam period and may have risen into importance earlier. This is a much more satisfactory identification than that of Satiyaputa with Kośar which was accepted by some scholars till recently. Old Tamil was the only language that prevailed in the whole area, possibly[1] with dialectical variations, which, slight at first, developed in the course of centuries into the separate languages of Malayālam and Kannaḍa. The Gulf of Mannar was famous for its pearl fisheries which were shared by the Pāṇḍyas, Cholas, and the rulers of Ceylon.

range and the Bay of Bengal rapidly develop

In the *Ramayana* we see the first beginnings of the Ayan infiltration into the country south of the Godavari. The first Aryan colonization of Ceylon is supposed to have taken place about the time of Buddha. The Aryans, however had not yet come in large numbers to the far south. The Maurya rulers were in control of most of the Deccan, while the Tamil princes of the extreme south remaining independent. The Satavahana Empire which followed also represented Aryan domination in this region with Middle Indo-Aryan as official language of this dynasty. This political influence owed not a little to religious ferment from north India, both Brahmanical, Buddhist and Jaina. In contrast, however, to the previous stages of expansion, the Aryan language remained alien to the region and after 500 A.D., Kanada and later Telugu, began to be used in inscriptions.

were not of Aryan descent is proved not only by the continued antagonism they displayed towards the Aryans, but also by ancient Sanscrit works in which the Dravidas are spoken of as an alien people.[1] That the Tamils had attained a high degree of civilization before the advent of the Aryans is established indisputably by the fact that the pure Tamil language is so copious and exact that it can do well without borrowing Sanscrit words. In fact, in the ancient Tamil classical works, the terms relating to Music, Grammar, Astronomy and even abstract Philosophy are of pure Tamil origin; and they indicate most clearly that those sciences were cultivated by the Tamils long before the arrival of the Brahmins or other Aryan immigrants. The Tamils obtained a knowledge of these sciences most probably from China, through Bengal or Burma, with both of which countries they had direct and constant intercourse. The Tamil language, unlike other Dravidian dialects, abounds in words with nasal letters such as nga, nja and nna: and this peculiarity is remarkable in ancient Tamil works, and in modern Malayalam. This is further evidence of the affinity of the Tamils and the Burmese and Chinese, the latter of whom called themselves "Celestials" like the ancient Cheras who were known as Vanavar or "Celestials":

Oldest Tamil Brami inscriptions around 750 BC in Sri lanka :

The oldest Tamil brami inscriptions found in srilanka it's dates back 750 BCE.

Source : TAMIL EVOLUTION GRANDEUR PATH FROM GRAFFITI TO SEMMOZHI Ambiga Amusu Periasamy

Inscribed Tamil Brahmi Script in pot sherds

Reading by K. Indrapala

* '*Kōvēnta*' – Consists of two words; *Kō* and *vēnta*.

Kō in Tamil and Malayalam is 'king'.
Vēnta is a variant or related to the Tamil and Malayalam *Vēntaṉ*, *Vēntu*, also meaning 'king'.

This reading has no masculine singular ending but is possible if the name is in some other Dravidian language, including Proto-Tamil.

+ '*Kōvētaṉ*' – Could split into three parts

Kō mean 'king'.
Vētaṉ would also mean 'king'. It could be split into two parts; *Vētu* (or *Vēta*) + '*aṉ*' (the masculine singular ending).

This reading accords well with the occurrence of three characters in the first line on the seal as the equivalent of the name in Brahmi.

The three characters in the first line may equivalent of the name in Brahmi. Therefore, the first two characters (trident-shaped ❶❷) may represent '*Kō*' and '*Vēta*'; both mean 'king'. The last character (simple bracket-shaped ❸) seems to be the equivalent of the masculine singular ending.

Two readings are possible

*Kōvēnta**

Kōvētaṉ+

Reading direction right to left

Indrapala inclined to adopt the reading as '*Kōvētaṉ*'

As recorded, Tamil Literature has been documented for over 2000 years. The earliest period of Tamil Literature – ***Cankam*** Literature is dated from 300 BCE – 300 CE and it has the oldest extend literature among other languages of India.

Note: Though it has not been proven scientifically, recent Keeladi excavation suggests that the civilization was 3000 BCE or roughly 4950 years old. When the excavation was done at 4.5 meters in - depth, scholars like Raj Vedam refers that each meter depth will have around 1100 years difference linearly. All the data has to be proven scientifically. Tamil Nadu had not seen any distinct excavation. Keeladi had not been the victim of the so called "Aryan invasion". The civilization of Vaigai was spread for a wide 2080 years before the Aryan intrusions. No religious related artifacts were found there.

Antiquity of Tamil

The earliest epigraphic records found on rock edicts and 'hero stones' date from around the 300 BCE, more than 55% of the epigraphical inscriptions nearing 55,000 in numbers found by Archeological Survey of India are in Tamil language.

Some of the inscriptions found in Sri Lanka (750 BCE) were written in ancient Tamil Brahmi, and on trade goods in Thailand and Egypt were in Tamil Brahmi.

Tamilakam (Tamil Country) = 600 BC - 300 AD :-

Tamilakam , also known as ancient Tamil country, as was the geographical region inhabited by the ancient Tamil people, covers the southernmost region of the Indian subcontinent. Tamilakam covered today's Tamil Nadu, Kerala, Puducherry, Lakshadweep and southern parts of Andhra Pradesh and Karnataka.

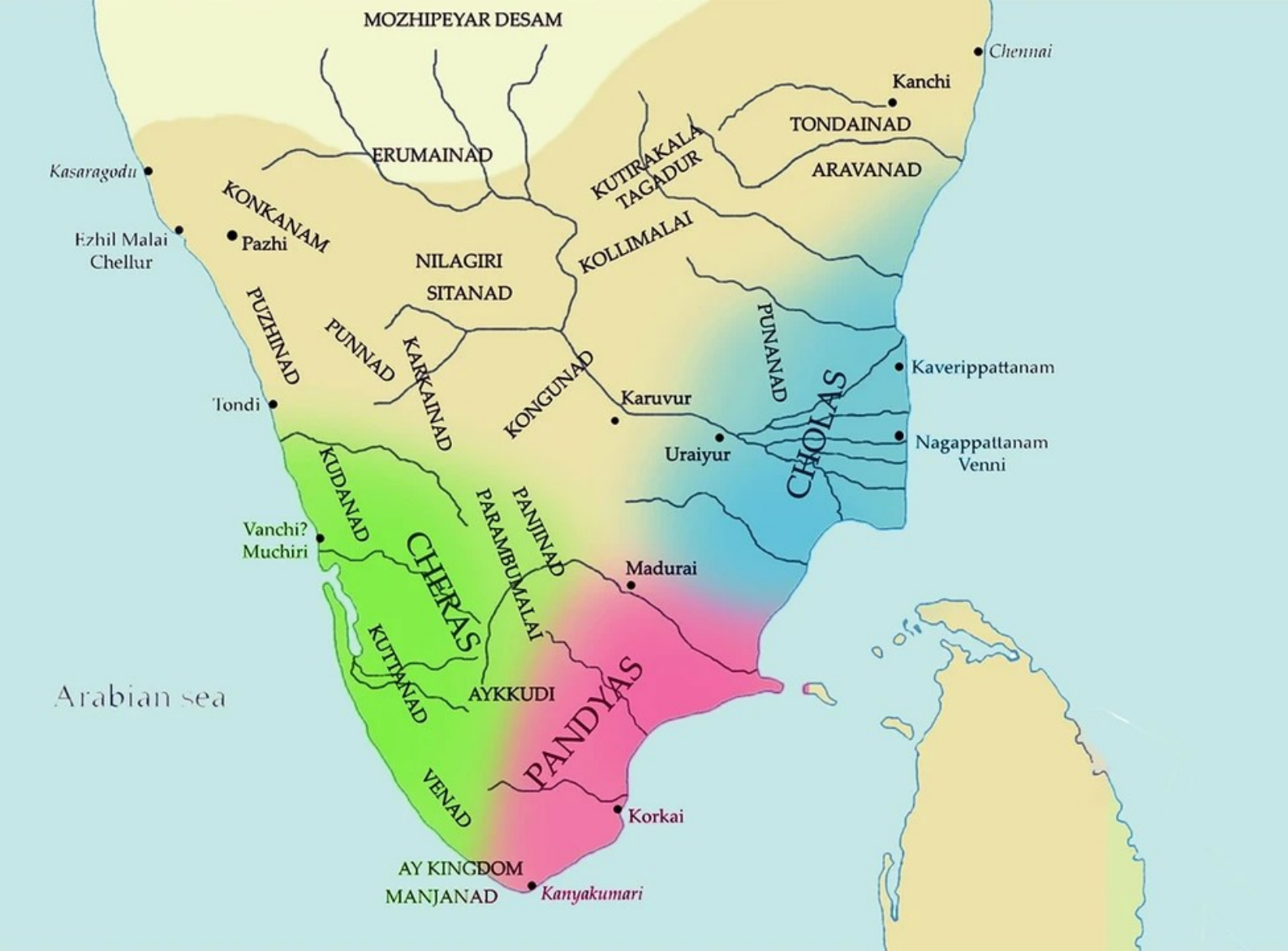
Source :

1. History Of Tamilnad by Subramaniam, N.

2. The Early History Of India Third Edition by Vincent A. Smith

3. The Tamils Eighteen Hundred Years Ago by V. Kanakasabhai

MOZHIPEYAR DESAM
Chennai
Kanchi
TULUNAD
TONDAINAD
ERUMAINAD
KUTIRAKALA
TAGADUR
ARAVANAD
Kasaragodu
Ezhil Malai
Chellur
Pazhi
KOLLIMALAI
NILAGIRI
SITANAD
PUZHINAD
PUNNAD
KARKAINAD
PUNANAD
Kaverippattanam
KONGUNAD
Karuvur
Tondi
CHOLAS
Uraiyur
Nagappattanam
Venni
KUDANAD
PARAMBUMALAI
PANJINAD
Vanchi?
Muchiri
CHERAS
Madurai
NAGA NAD
KUTTANAD
AYKKUDI
PANDYAS
Arabian sea
VANNI NAD
VENAD
Korkai
EELA NAD
AY KINGDOM
MANJANAD
Kanyakumari


MOZHIPEYAR DESAM
Chennai
Kanchi
TONDAINAD
ARAVANAD
KUTIRAKALA TAGADUR
ERUMAINAD
Kasaragodu
KONKANAM
Pazhi
Ezhil Malai
Chellur
NILAGIRI
SITANAD
KOLLIMALAI
PUZHINAD
PUNNAD
KARKANAD
KONGUNAD
PUNANAD
CHOLAS
Kaverippattanam
Tondi
Karuvur
Uraiyur
Nagappattanam
Venni
KUDANAD
CHERAS
PANJINAD
PARAMBUMALAI
Vanchi?
Muchiri
Madurai
KUTTANAD
AYKKUDI
PANDYAS
Arabian sea
VENAD
Korkai
AY KINGDOM
MANJANAD
Kanyakumari

The Tamil states extending to the extremity of the Peninsula, and known as the Chola and Pāndya kingdoms, certainly were independent, as were the Keralaputra and Satiyaputra states on the south-western, or Malabar coast.[1] The southern frontier of the empire may be described approximately as a line drawn from the mouth of the Pennār river near Nellore on the eastern coast through Cuddapah and to the south of Chitaldroog (N. lat. 14° 13′, E. long. 76° 24′) to the river Kalyānapuri on the western coast (about N. lat. 14°), which forms the northern boundary of the Tuluva country, probably representing the old kingdom of Satiyaputra.[2]

Extent southward.

the Tamils regarded the land north of Pulikat as *foreign in language* and (2) their regarding the Dandāraṇya as the land of the Aryans. Again in the chapter on the Dawn of the Christian era he observes at page 128. "The northern frontier of the Tamil lands was held by Nannan of the Tullu country in the west and Pulli of Vengadam (Tirupati) in the east, further north being the land of the Aryas (Vadukars) and Dandāraṇya." Thus it is clear from ancient Tamil literature

GEOGRAPHY

The Tamil country called Tamilnad or Tamiḻaham lies to the south of the Mysore plateau in the north and northwest, and the Tirupati hills in the northeast. It is bounded on the west by the Arabian sea, on the south by the Indian Ocean and on the east by the Bay of Bengal. The small island of Ceylon situated like a footrest to the southeast of peninsular India is a geographical and cultural continuation of Tamilnad, though it has been generally politically independent. Ceylon, however, cannot be considered to be what Sicily is to Italy, since the vast continent of Africa is subjoined to Sicily across the Mediterranean sea, and Rome could easily stretch her political and cultural arm across the sea and grasp Africa. In the case of Tamilnad beyond Ceylon, there is but a vast stretch of interminable ocean. This difference has been fundamental and has made the history of Tamilnad what it is.

Geography of Tamilakam

The whole of the country lying south of the central plateau of Asia was known as Jambudvipa or "The Land of the Rose Apple trees" which are said to abound in it. In Jambudvipa, the region south of the Vyndhyas was called Dakshinapatha or The Southern side[1]; and the extreme south of the peninsula, which was occupied by the Tamil people, was Tamilakam, or the abode of the Tamils.[2] The limits of Tamilakam were from Venkata Hill[3] in the North, to Cape Comorin in the South, and from the Bay of Bengal in the East, to the Arabian Sea in the West. *Malayalam had not formed into a separate dialect at this period*, and only one language, Tamil, was spoken from the Eastern to the Western Sea.

The people who lived north of Venkatam were called Vadukar.[4] Immediately north of Tamilakam, above the Ghats, was Erumainad[5] or the "Buffalo land" the equivalent of which name in Sanscrit was Mahisha Mandalam. West of Erumainad were Tulu Nad, Kudakam (Coorg) and Konkanam. Other races in India were the Kalingar, Pangalar, Kankar, Kattiyar and Northern Aryas.[6] The following Kingdoms and towns, outside Tamilakam are alluded to by Tamil Poets:- The Kingdom of

THE TAMIL REGION of India, situated strategically in the Indian Ocean between South-East and West Asia, has a long history of trade going back more than two millennia. But what exactly did the term Tamilakam, or Tamil region, denote? According to the Tamil epic *Silappadikaram:*[1]

> The Tamil region extends from the hills of Vishnu [Tirupati] in the north to the oceans at the cape in the south. In this region of cool waters were the four great cities of Madurai with its towers; Uraiyur which was famous; tumultuous Kanchi; and Puhar with the roaring waters [of the river Kaveri and the ocean].

Geographically, therefore, the Tamil region denoted peninsular India south of the Deccan plateau, extending from the Bay of Bengal in the east to the Arabian Sea in the west.

The notion of Tamilakam was based on a larger linguistic and cultural identity and did not denote a single political identity or nation state. Traditionally, the Tamil region was said to be ruled by *muvendar*, the three kings: Pandya, Chola and Chera. Madurai, Uraiyur, which is now a suburb of Tiruchi, and Vanji (modern Karur)[2] were the respective capitals of the three kingdoms. To

The Three Crowned Kings - Chera chola pandya and satyaputra (velirs) :-

The ancient Tamil country was divided into kingdoms. The best known among them were the Cheras, Cholas, Pandyans And satyaputra (velirs) . Velirs are Fedautries of Chera chola pandya kings .

Source : History of the Tamils from the earliest times to 600 A.D by Srinivas Iyengar, P.T

சேரன்
CHERAN
பாண்டியன்
PANDIYAN
சோழன்
CHOLAN

ANCIENT
SOUTH INDIA
CHERA
EMPIRE
CHOLA
EMPIRE
PANDYA
EMPIRE
Kaveri River
Madurai

The Tamil tradition is that the three kings (mūvēndar) as they were always called by the Tamils, *i e.*, the Śōḷas, the Śēras and the Pāṇḍyas, reigned in the Tamil land from the time of creation, *i.e* , from time immemorial or rather from the time when Tamil bards began to sing of the Tamil kings. In much later times Brāhmaṇas induced these kings to claim descent from the Sun and the Moon who originated the various dynasties of Aryan kings, but even then they were not regarded as alien but as Tamil kings. As a matter of fact, Śōḷa. Śēra and Pāndya are Tamil tribal names. The Śōḷas were an agricultural tribe (vellāḷar) who lived in the valley of Kāviri and had the ātti (Bauhinea Racemosa), the characteristic flower of that region, as their emblem. The Śēras were Kuṟavar, [10] i. e. men of the hill region extending from the upper reaches of the tributaries of the Kāviri to the West Coast of South India, of which region the palmyra is the characteristic tree and they had the palmyra (leaf and flower) as their emblem. The Pāṇḍyas were the coast people (paradavar) [11] inhabiting the southernmost region of India, where the margosa is the characteristic tree and fishing is the chief occupation ; the carp and the margosa were their emblems. The characteristics and occupations of these tribes were the direct result of the action of their environment on their evolution. Hence all speculations deriving them from regions outside their natural environment are examples of vicious reasoning.

Tamil kings Army :-

In the Sangam age, the Tamil kings maintained well-organized and powerful armies that reflected their strength and prestige. The military was traditionally divided into four main divisions—infantry, cavalry, elephants, and chariots—each playing a vital role in warfare. Soldiers were known for their bravery, loyalty, and strict discipline, often trained from a young age. War elephants struck fear into enemies, while skilled archers and spearmen formed the backbone of the infantry. Sangam poems vividly describe battlefields filled with valor, honor, and the deep belief that dying in war for one's king and land was the highest glory.

Source :

1. Cholas by Nilakanta Sastri - I

2. Dravidian India by Sesha Iyengar, T.R

3. Chera Kings of the Sangam Period
   by Sesha Aiyar, K.G

Army.

An army of well-equipped professional soldiers was regularly maintained and no doubt found frequent employment in those bellicose times. The captains of the army were distinguished by the title of *ēnādi* conferred on them in a ceremony of formal investiture at which the king presented his chosen commander with a ring and other insignia of high military rank. ‡ The *Puṟanānūṟu* contains two poems § on such military leaders who served the Cōḷa monarchs; of these, one gives a very clear notion of the ideals cherished by a good soldier in those days:

"You, when you see a fight, you rush to the front, divide your enemy's forces, stand before them, and get your body scarred by the deep cuts of their swords; thus are you (your fame is) pleasant to the ear, not so your body to the eye. As for them (your enemies), when they see you, they turn their backs, and with bodies whole and unscarred, they are pleasant to the eye,

not so (their infamy) to the ear. Hence, you are pleasant in one way, they in another; what is there else in which they do not equal you? Yet, what wonder is it, tell us, noble one! that this world cherishes you, O! Kiḷḷi, of the fleet steed and of the victorious anklet-adorned foot."

† It may be inferred from the *Indica* of Megasthenes that the Pandya Queen had 500 elephants, a force of cavalry 4000 strong, and another of infantry consisting of about 130,000 men. ‡ Owing to the moral influence of Asoka, the monarchs of the Chola, Pandya, Satyaputra, and Keralaputra kingdoms made arrangements in their respective kingdoms for the caring of the sick, both of men and cattle.

less renowned than war.[15] Almost every great king of the Śangam period appears to have been a great warrior, and the Cēra monarchs were no exception. Necessarily, they maintained armies of well-equipped soldiers, who wore defensive armours (மெய்ம்மறை) and were armed with bows and arrows, spears and swords, and used shields made of tough bull-hide.[16] Before starting for war, elaborate sacrifice to *Koṛṛavai,*[17] the Dravidian *Durgā,* and the presiding deity of the war-drum was made.[18] The kings themselves often led their armies in person in the field of battle; and the first act of provocation by an invading army seems to have been the felling of the *Kāval-maram* or totem tree of the enemy from the encircling woods.[19] The lifting of the enemy's

15 Cf. *Puṛam,* 5.
16 *Patiṛṛup-pattu,* 45.
17 Literally *'The Goddess of Victory'.*
18 *Patiṛṛup-pattu,* 30; *Patigam* III.
19 *Puṛam,* 36.

O hero of the great army with proud garlands, [army] with the military-array of [its] difficult[-to-defeat] vanguard that overran the difficult[-to-obtain] fortress, after the right [hands] of the commanding men were raised and held up with blades [which had] reeking flesh on the edges, which were pulled out of the tiger[-skin] scabbards

- Patirru pattu 24:2-5

- Tamil Kings Navy -

“In the ancient period, the Tamil kingdoms—especially the Cholas, Cheras, and Pandyas—were known for their maritime strength. By the 2nd century BCE, the Tamils had built a powerful navy and launched overseas expeditions, including an invasion of northern Ceylon (Sri Lanka). Although their occupation was brief and later resisted by the Sinhalese king Dutthagamini, these events show that the Tamils possessed advanced naval capabilities and engaged in organized sea warfare and overseas campaigns.”

Source : 1. HISTORY OF INDIA - Vol 1 by ROMILA THAPAR

2. India Ancient Past By RS Sharma

3.History Of Tamilnad by Subramaniam, N

4. Studies In Tamil Literature And History
by V R Ramachandra Dikshitar

The Cheras, the Cholas, and Pandyas appear to have been continually at war with each other, which gave ample scope to the poets for heroic ballads and verses. The three kingdoms are said to have participated in the battle at Kurukshetra described in the *Mahabharata*. This was clearly an attempt to give them antiquity. Eventually the Tamils built a navy and attacked Ceylon in the second century B.C., and finally managed to occupy northern Ceylon, but only for a short while, as they were expelled by the Singhalese king Dutthagamini in the latter half of the second century B.C. A number of Chera kings are mentioned, but there is little information about them. One of them, however, stands out as something of a hero, Nedun Jeral Adan, who, it is claimed, conquered all the land as far as the Himalayas – clearly a poetic conceit. He is also said to have defeated a Roman fleet, which may have been an attack on Roman trading ships.

political power lay at Uraiyur, a place famous for cotton trade. It seems that in the mid-second century BC, a Chola king named Elara conquered Sri Lanka and ruled over it for nearly fifty years. A clearer history of the Cholas begins in the second century AD with their famous king Karikala. He founded Puhar and constructed 160 km of embankment along the Kaveri river. This was built with the labour of 12,000 slaves who were brought as captives from Sri Lanka. Puhar is coterminous with Kaveripattanam, the Chola capital. It was a great centre of trade and commerce, and excavations show that it had a large dock. One of the principal sources of the wealth of the Cholas was trade in cotton cloth. They maintained an efficient navy.

Karikāla was not only a competent and just ruler but a valiant warrior. At Veṇṇi (Kōvil Veṇṇi a village 15 miles east of Tanjore) he fought two battles. In the first he fought the Chēra king Perum Chēralādan who was supported by a Pāṇḍyan king and eleven Vēḷirs; still he secured complete victory. In this battle Perum Chēral Ādan sustained a wound on his back, and was so smitten with shame that he decided to end his life by starving to death. In another battle fought also at Veṇṇi he he so completely defeated his enemies that this victory brought practically the whole of the Tamil country to accept his overlordship. On another occasion at a place called Vāgaippaṛantalai the presence of Karikālan's army seems to have driven nine minor princes from the field of battle. Karikāla had a powerful navy which he used to conquer Ceylon and having established his rule and reputation there, he brought from there a large number of prisoners of war whom he used for the beneficial purpose of building a durable embankment for the till-then unruly river Kāviri. Thus he tamed the Kāviri and brought stable and orderly prosperity to the delta region

to the maritime activities with which the ancient Tamils were greatly connected. There is every reason to believe that the ancient Tamils were a great sea-faring nation. Each of the great kings seems to have possessed and maintained a fleet of several ships. From many poems in the *Paḍiṟṟuppattu,* one or two passages in the *Ahanāṉūṟu* and some references in the *Śilappadikāram,* it is evident that the ancient Cēra, Cōḻa and Pāṇḍya monarchs, through love of conquest and adventure, undertook and successfully conducted large maritime expeditions to far-off lands and islands.

According to the *Paḍiṟṟuppattu* (second *padikam*) Imayavarambaṉ Neḍuñjēralātaṉ possessed a naval army and led an expedition to a neighbouring island and felled the *Kaḍamba* tree, the guardian tree of that chieftain—a sure sign of victory.[1] It would appear that Cēraṉ Śeṅguṭṭuvaṉ had a more organized naval force which showed its superiority in different naval fights.[2] These literary pieces of evidence are further confirmed by the more reliable source of information, viz., the inscriptions. Rājarājadēva, whose date of accession according to Professor Kielhorn is A.D. 985, is said to have destroyed the great fleet of the Cēras at the port Kāndaḷūr.[3] Again the same monarch is credited with having subjugated 12,000 islands besides Ceylon. The other

Tamil kings Naval Dominance

[Once bay of Bengal was called by Chola lake]

[Ellala chola the first Indian conquer srilanka and Srilanka names naval command base SNLS Ellara to honour the king]

[Maharashtra to dedicate Tamil emperor Rajendra Chola's portrait to Mazgon Docks]

[Indian Government honour Rajendra chola nava expendition in 1025 issued 1000 RS coin]

Source : History and Culture of the Indian People, Volume 05, The Struggle For Empire by S. Ramakrishnan

SLNS Elara conducts Medical and Dental Clinic at Karainagar

Oct 15, 2011 5:33:02 AM - newsnow.lk

Medical and Dental Clinic at Karainagar

In view of the 56th Anniversary of SLNS Elara, a Medical and Dental clinic as well a social welfare programme were conducted on 09th October 2011 at Thyagaraja Maha Vidyalaya in Karainagar. Spectacles, wheel chairs, crutches, food supplements for daily health needs and sports items were distributed among the civilians who have special need. The Northern Naval Command Medical and Dental Organization assisted in the conduct of medical clinics.

newsnow.lk - SLNS Elara conducts Medical and Dental Clinic at Karainagar

The Sri Lanka Navy Northern Naval Command base in Karainagar, Jaffna is named the SLNS *Elara*[21]

Maharashtra to dedicate Tamil emperor Rajendra Chola's portrait to Mazgon Docks

TNN / UPDATED: SEP 29, 2016, 07:02 IST

NEW DELHI: Governor of Maharashtra Dr Vidya Sagar Rao and chief minister Devendra Phadnavis will dedicate the portrait of the great naval emperor from Tamil Nadu Rajendra Chola I to Mazgon Docks.

- India's merchant navy training ship *TS Rajendra* was named in his honour.[131]
- The state government of Maharashtra proposed to dedicate Rajendra's portrait to Mazgaon Docks.[132]

सम्राट राजेन्द्र चोल - I के नौसैनिक अभियान के 1000 वर्ष
2025
1000 YEARS OF NAVAL EXPEDITION OF
EMPEROR RAJENDRA CHOLA - I

Under his son, Rājendra Choḷa Gaṅgaikoṇḍa (A.D. 1012-1044), the empire reached its zenith, comprising, besides the territories that had been acquired by Rājarāja, parts of what is at present Madhya Pradesh, the whole of Andhra, Ceylon, and parts of Orissa, Bengal and Bihār. The Choḷa Emperors were the first to recognise the value of naval power. Their navy controlled the Bay of Bengal, which became a 'Choḷa-Lake', and won a colonial empire which embraced Ceylon, the Nicobar Islands, the Malay Peninsula and Sumatra. Their administrative organisation had a strong centralised machinery and an efficient system of audit. They constructed the famous anicuts across the Kāverī in the Tanjore District; had land surveys made of their territories; built magnificent temples; established schools of Vedic and Sanskritic learning. Under them literature blossomed and art flourished and the south contributed valuable works in the field of philosophy, Dharmaśāstras, Śaivism. dramaturgy, music and dancing.

Tamil God Murugan (Kartikeya) God of War

Murugan, the ancient Tamil god of the hills and the spear, has been worshipped since the Sangam age as the divine guardian of the Tamil people.

Known as the god of war and victory, he symbolized courage, youth, and martial valor for ancient Tamil warriors. Sangam literature such as Thirumurugatrupadai praises Murugan and describes his sacred shrines across the Tamil landscape.

Before battles, the Chera, Chola, and Pandya armies offered prayers at Murugan temples seeking strength and triumph. To this day, Murugan temples and festivals stand as living symbols of Tamil martial culture, devotion, and heroic tradition.

Source : 1.Tamil Nationalism in Sri Lanka Counter-history as War After the Tamil Tiger By A.R. Rajah

2. Flipside of Hindu Symbolism
Sociological and Scientific Linkages in Hinduism
By M.K.V. Narayan

Anandhan (2019) suggested that the separate state that Tamils are seeking to carve out of Sri Lanka should no longer be called Tamil Eelam but Hindu Eelam. Ironically, Anandhan was one the handful LTTE literary figures who valorised Ravan in their literary works of the past, one example being the LTTE song he wrote in praise of his native district of Batticaloa, in which he hailed 'the lute flag [of Ravan] that flew over the [Tamil] country' (Anandhan, 1990).

It remains to be seen whether the Ravana legend will evolve further in Tamil nationalist counter-historical discourses, whilst Sinhala Buddhist nationalists, backed by the Sri Lankan state, also seek to incorporate it in their institutionalised narratives of history. Patali Champika Ranawaka (2020), a former Sri Lankan cabinet minister between 2015 and 2019, in an op-ed written in the Sri Lanka daily, *The Daily Mirror*, with the title, *Tale of Ravana and Vijaya: Reality or Fabrication?* urged the government to take steps to fund research on the history of the country's original people, 'or else the controversy of Ravana and Vijaya episodes would drag unresolved'. Regardless, the building of Hindu temples in honour of Ravan in the Tamil-speaking areas marks a turning point in the Tamil nationalist discourses of counter-history, transforming Ravan from a legendary Tamil king and a Dravidian hero to a Tamil god.

However, the reversal is seen in the role of Murugan, a popular Hindu god amongst Tamils. In Hindu mythologies, Murugan is known as the younger son of god Shiva. In ancient Tamil literary works, such as *Thiru Murugatrup Padai* and *Paripaadal*, there are also references to Murugan as a popular god amongst Tamils (see Iyengar, 1929: 76). This has led to many Tamils calling Murugan a Tamil god, and some writers in Tamil Nadu suggesting that folklores and worships related Murugan make Tamil not just a language but also a religion (Shrikumar, 2015).

At the same time, ancient Tamil literary works, such as *Tholkapiyam*, also depict the worship of ancestors as gods (see, for example Iyengar, 1929: 355). These have been capitalised by Tamil nationalists today to suggest that Murugan was their ancestor who later came to be worshiped as a Hindu god. Murugan briefly rose to prominence in Tamil nationalist discourse in Sri Lanka and the Diaspora when Arivumathi (2000), a renowned Indian Tamil poet, wrote a song at the turn of millennium comparing the LTTE leader Pirapaharan to Murugan:

> Our leader Pirapaharan
> is equivalent to Murugan.
> Before the sea swallowed the land,
> our grandfather destroyed the enemies who came to swallow it,
> and lived in glory
> on the mountains by the river Pahruli...
>
> He [Murugan] armed with the spear...
> destroyed the enemies –
> the enemies of ancient Tamils.
> He [Pirapaharan] armed with the gun...
> gave life to the Tiger army.

The LTTE, however, did not take steps to incorporate this narrative in their Tamil nationalist discourses. A former mid-ranking LTTE cadre told this author that Pirapaharan was not happy with being compared to Murugan, and had even reportedly said that his feats were being exaggerated. This may have been the case because Pirapaharan was known to be a devotee of Murugan. S. Saravanamuthu, an exiled Tamil journalist who was also a member of the LTTE in its founding years, told this author that in the early days of the armed struggle Pirapaharan banned his cadres from hunting the peacock, the pet and vehicle of Murugan in Hindu epics. Pirapaharan, according to Saravanamuthu, had also told his cadres that it was due to the grace of Murugan that he was saved on many occasions, one of them being after he was on the run in 1975 following his assassination of Alfred Duraiappah, the pro-government mayor of Jaffna. During a planned raid carried out by the Sri Lankan police to arrest Pirapaharan, police officers surrounded a bus Pirapaharan was travelling on, but instead of arresting him, they arrested the man sitting behind him, mistaking him for Pirapaharan. After the incident, Pirapaharan had told his cadres that it was Murugan who appeared in the form of the man and saved him.

Yet, in the post-LTTE period, many Tamil nationalists have sought to reverse the deification of Murugan. It is therefore not unusual to see on social media platforms, as this author has been able to observe, some Tamil nationalists calling themselves the descendants of Murugan.

Similarly, the *Kurinji* god of the southern hill tribes was included in the *Sanskrit* text of *Skanda Purana*. The southern Tamil god *Murugan* was included as *Subrahmanya*. Originally, this god *Murugan* was from the tribal god of the pre-Dravidian tribe called *Veddas* who were one of the original aboriginals of Sri Lanka. Their god was called *'Kande Yaka'*, which was first absorbed by Dravidians as *'Kanda samy'* or *'Murugan'* and later by Aryans as *'Skanda'*. The totem animal of *Veddas* was peacock that became the mount of *Skanda* or *Subrahmanya*.

Tamil king Nedumcheralathan potrait Victory over kdambas like lord murugan victory over Sura padma

Imayavaramban nedumcheralathan potrait he defeated kadambas in malabar coast like God of war Murugan victory over Sura padma. It's indicate Tamil culture and people linked with Lord Murugan.

Source : The Silappadikaram by V R Ramachandra Dikshitar

S. 3. *Imayavaramban Neḍum-Cēralātan.*

We may now follow the lead of *Patiṟṟup-pattu*. The hero of the second decad of that work is Imayavaramban Neḍum-Cēralātan, the son of Udiyan Cēral by Veḷiyan's daughter Nallini. Imayavaramban was a great warrior, and he extended his kingdom to the north. He is said to have conquered seven kings and annexed their territories to his kingdom;[5] and he is praised as having set or imprinted his bow on the slope of the Himalayas,[6] so that his prowess was known, in the words of his panegyrist, from Cape Comorin to the Himalayas. Among his successful wars were those against the 'Kaḍambu' clan.[7] The territory of the 'kaḍambu' clan, the clan that had the *Kaḍambu* (adina cordifolia) as its totem or guardian tree, is the territory of the Nannans, the 'gold producing Konkanam' of ancient Tamil literature;[8] and the Ceras seem to have had several wars with this tribe, which apparently was a source of harassment on the border. The description in *Patiṟṟup-pattu* 12 shows that Imayavaramban's victory over the Kaḍambas was an event of supreme importance; for the poet compares Imayavaramban's victory to that of the War-God Subrahmaṇya over Sūra-Padma.[9] It was obviously first among the outstanding events of his reign; for in references to him, prominent mention is frequently made to his victory over the Kaḍambas.[10] In *Patiṟṟup-pattu* 20 the poet

Silambam legendary martial arts of Ancient Tamilakam

The ancient Tamil kings — Chera, Chola, and Pandya — maintained highly disciplined armies in which warriors were systematically trained in martial arts such as Silambam. Staff fighting formed a core part of military preparation, developing agility, coordination, and battlefield reflexes.

Sangam texts such as Akananuru, Purananuru, and Maduraikkanchi describe warriors practicing combat with long bamboo staffs. These literary references clearly show that staff training was not merely a sport, but an organized martial discipline embedded within Tamil society.

This practice is widely accepted by historians as the earliest form of Silambam, making it one of the oldest continuously practiced martial arts traditions in the world.

Source : 1. THE THIRD EYE DISMANTLING GLOBAL HINDUPHOBIA By R RAMASUBRAMANIYAN

2. Karlakattai Ancient Warrior Practice By Dr. K. Jothi Senthil Kannan

Step V - Martial Arts link

The British banned many of our native martial arts as it created fear and terror amongst them. Kalari and Urumi in Kerala, Silambam in Tamil Nadu, Sikh Khalsa martial art forms and many other native martial arts were banned and they ensured that native self defence and fighting arts were killed. The land that exported martial arts to the world needs to bring it back to its glory here in Bharat.

- It is a well known that Bodhi Dharman, the Pallava prince introduced martial arts and Dhyana in China, like Sanskrit a lot of ancient warrior arts and knowledge has moved in and out of these regions to influence each other and evolved into their present day forms.
- Bharat has its own home grown martial arts that are almost forgotten to the current generation, I could lay my hands on atleast 10 ancient martial art forms that still exist in various part of the country –
    - Kerala - The Kalari payittu is the most famous one from Kerala. And the Urumi flexible flat sword put the fear into the Britishers
    - Tamil Nadu - Silambam, Kutthu Varisai (unarmed hand to hand combat)

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and Varma Kalai, Adimurai from Tamil Nadu are linked to the Warrior God Muruga/Kartikeya.

SILAMBAM AND KUTHUVARISAI

Silambam and Kuthuvarisai are among the most ancient forms of martial art originating from Tamil Nadu, South East India. Archaeological research in the region

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has confirmed the use of weapons of war for this martial art from earliest times. Silambam formed the basis of the art of Kung Fu, carried overseas by Buddhist monks who travelled frequently between India and China. Tamil literature indicates that the ancient Greeks made excursions to this region of India in order to purchase weapons used for Silambam. Silambam remains a deeply traditional art form of Tamil Nadu. It is passed down from master to student through years of rigorous daily practice. Today, young disciples remain under the constant guidance of their Guru, as they practice to achieve physical balance and the perfect mastery of body and space. Among many of the techniques learnt are the natural mimicry of animal movements, namely the cat, cock, monkey, snake and tiger. Ancient weapons of war have evolved into weapons of display, with skilled exponents of the art employing swords, knives, animal horns, fire and bamboo sticks to dazzling effect. Silambam also incorporates elements of folk dance, whereby sinuous movement is combined with determined rhythmic cycles. Percussion instruments such as the 'Pombai' and 'Udukkai' are often played to accompany demonstrations of this ancient martial art.

Kabbadi originated from ancient Tamilakam 2000 years ago :

Long before the word ‘Kabaddi’ existed, the people of ancient Tamilakam played ‘Sadugudu’ — a breath-controlled combat game described in classical Tamil literature. Practiced during festivals and used to train warriors, it is believed to be one of the earliest forms of modern Kabaddi.”

Source : Health, Wellness, Sports, Physical Fitness and Yoga Education By Dr. Ramdas R. Jadhav

1986
1992
1213
1987
1983
1992
1274

5.7.6. Kabaddi

Kabaddi, a contact team sport originating from Tamil Nadu, India, is popular in southern Asia. The term "kabaddi" is derived from the Tamil word "kai-pidi," meaning "to clasp hands." It became internationally known after being featured in the 1936 Berlin Olympics. Kabaddi made its debut in the Indian National Games in 1938, and in 1950, the All India Kabaddi Federation (AIKF) was formed, later reorganised as the Amateur Kabaddi Federation in 1972. The first men's national competition took place in Chennai, India, in the same year. Today, the sport is widely played, particularly in Eastern countries, and continues to gain global recognition.

1. **History of Kabaddi**

Kabaddi originated in the ancient Tamil regions of India, particularly in Tamil Nadu and other South Indian areas. The sport spread to Southeast Asia through maritime trade by the Tamil people. The term "kabaddi" comes from the Tamil word "kai-pidi," meaning "to hold hands." While its precise origins are debated, some theories suggest it began in the Sistan region of modern-day Iran or during the Vedic period of ancient India.

Historical references to the game include the Yadava dynasty's enjoyment of it, with claims that Lord Krishna played it as a child. The Mahabharata mentions a game

Jallikatu a Brave sport in ancient Tamilakam

[The sport which dates back to almost 2000 years is enshrined in the rural culture in the villages of Tamil Nadu]

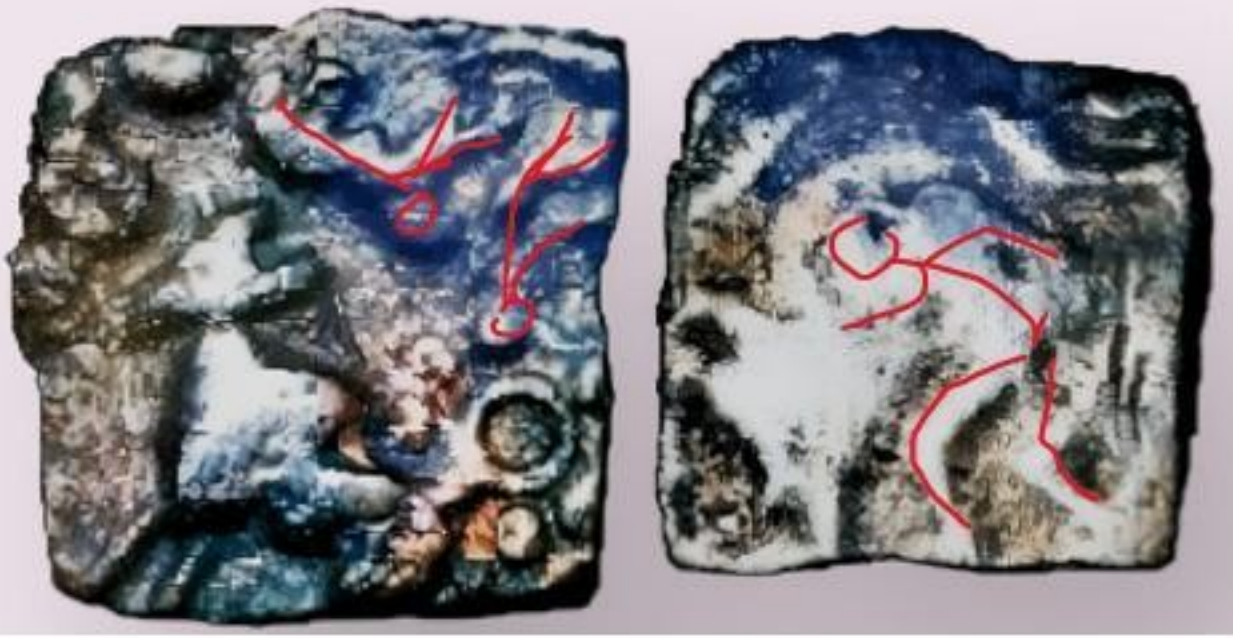
Jallikattu is more than a sport — it is a living echo of ancient Tamil civilization, with roots that trace back to the Harappan era, where seals depict men taming powerful bulls. For thousands of years, this tradition has symbolized the courage, strength, and honor of Tamil people. During the harvest festival of Pongal, brave youths face the charging bull not to harm it, but to embrace it, proving their valor and earning respect within the community. Jallikattu reflects the deep bond between humans, cattle, and the land, celebrating farming heritage, warrior spirit, and cultural pride. It stands today as a testament to Tamil bravery, identity, and an unbroken legacy passed down through generations

Source : 1. The Valayar of South India: Society and religion
By Erram Desingu Setty

2. Castes and Tribes of Southern India Volume 5
By Edgar Thurston

PANDIYAS COIN (BC-400)

Imprints on a side of the tin coin a image of a man attempting in "Erutaluvutal" (ēru taḻuvuṭal / Jallikattu) to tame a bull.



JALLIKATU ANCIENT SPORT OF TAMILS

wide and about 4 feet in height with wooden and bamboo railings on either side). At the entrance to the *kitti*, the animals are assembled and let through the narrow passage one after the other. Just opposite to the exit of the passage, there is the open ground, wherein the sport takes place. The potential youth who attempt to catch hold of the darting bull

Satakarni.

1. *Purananuru*, verse 2. For a fuller discussion of the *Purananuru* reference to the battle of the Five against the Hundred, see my paper *Perumchorru Udiyan Cheral Adan*, *Journal of Indian History*, Vol. XLI, part II.
2. This is one of the two references to the Satavahanas in Tamil literature, the other being a reference in the *Silappadikaram* to the Satakarnis as 'Nurruvar Kannar'

The order goes in terms of the *modal karai, irrindavadu karai* (first order, second order, and so on). It does not depend on the economic status of the family, but the order that has been in practice for generations. Prior to the commencement of the sports, the drumbeaters fol-

Senguttuvan claim the Nurruvar Kannar of the Deccan as his friends and allies. It is stated that it was with the help of these allies that Senguttuvan overwhelmed and defeated certain North Indian princes on the banks of the Ganges. An interesting and plausible guess is that the Nurruvar Kannar are

tain leaf plates. Sugarcanes also are offered to the deities. The worshipping takes place close to the cattle shed. All members in the family join this puja. The pongal offered to the deities is first fed to the cattle. Before feeding them, their snouts and mouth parts are washed (a

A further account of the jallikat or jellicut is given in the Gazetteer of the Madura district. "The word jallikattu literally means tying of ornaments. On a day fixed and advertised by beat of drums at the adjacent weekly markets, a number of cattle, to the horns of which cloths and handkerchiefs have been tied, are loosed one after the other, in quick succession, from a large pen or other enclosure, amid a furious tom-tomming and loud shouts from the crowd of assembled spectators. The animals have first to run the gauntlet down a long lane formed of country carts, and then gallop off wildly in every direction. The game consists in endeavouring to capture the cloths tied to their horns. To do this requires fleetness of foot and considerable pluck, and those who are successful are the heroes of the hour. Cuts and bruises are the reward of those who are less skilful, and now and again some of the excited cattle charge into the on-lookers, and send a few of them flying. The sport has been prohibited on more than one occasion. But, seeing that no one need run any risks unless he chooses, existing official opinion inclines to the view that it is a pity to discourage a manly amusement which is not really more dangerous than football, steeple-chasing, or fox-hunting. The keenness

of the more virile sections of the community, especially the Kallans (*q.v.*), in this game is extraordinary, and, in many villages, cattle are bred and reared specially for it. The best jallikats are to be seen in the Kallan country in Tirumangalam, and next come those in Mēlur and Madura taluks."

Hero stones and Tamil tradition

[Around 4 th century BC Hero stone found in Tamil region with Tamil brami inscriptions]

In Tamil culture, hero stones (called நடுக்கல் / Nadukal in Tamil) are ancient memorial stones erected to honor the bravery and sacrifice of warriors who died in battle or while protecting their community. These stones often feature carved figures of the hero, scenes of combat, and inscriptions in early Tamil scripts, reflecting the deep respect for valor and community service in Tamil society. The tradition of erecting such stones dates back to the Iron Age and continued through various historical periods, making them an important cultural and historical record.

One of the oldest known hero stones in the Tamil region is found with Tamil-Brahmi inscriptions dating back to around the 4th century BCE, discovered in places like Puliyamkombai and Thathapatti in Tamil Nadu. These ancient stones offer some of the earliest evidence of the tradition of commemorating heroes in Tamil lands and are among the earliest inscribed memorials in the region.

Source :

1. https://newindian.activeboard.com/t65674714/puliman-kombai/

2. Facets of Indian History

3. Multidisciplinary Approach in Research Area (Volume-2)

One of the earliest hero–stones, of the Pandya country found in March 2014 in Tuticorin district. Photo: G. Paul Durai

One of the earliest hero-stones of Pandya country, with Tamil *vatteluttu* script datable to eighth century CE, has been found in a village called Vellalankottai in Tuticorin district, Tamil Nadu. It was erected in the memory of father and son who killed a tiger. The hero-stone has the carvings of the father and son, standing on either side of the tiger armed with weapons. There is a three-line inscription in Tamil *vatteluttu* above the figures. G. Paul Durai, research scholar, Department of History, Pondicherry University, found the hero-stone at Vellalankottai on the Kayattar-Kazhugumalai Road, about eight km from Kayattar.

Pulimankombai Hero stone

Pulimankomba is a village in the Vaigai river valley in Theni district. In 2006, rare hero stone inscriptions in Tamil-Brahmi script were discovered in this village.

One of the inscriptions from Pulimankombai reads

"Kudalur Akol pedu tiyan antavan kal"

It means "The stone of Tiyan Antavan who was killed in a cattle raid at the village of Kudalur".

Hero stone-Pulimankombai

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The 2.5-feet tall hero-stone is locally called *kaduvakkal* meaning a "tiger stone." The script reads " *Peruraaliyar Sentan-Kannan Kannan-Kovanun thozha-i-puli kalaaitu-p-pattar* (the two heroes, Senthan Kannan and his son Kannan Kovan, residents of Peruraali village, killed the tiger). Epigraphists S. Rajagopal, C. Santhalingam and R. Pungundran helped in deciphering the inscription.

"This is one of the earliest hero-stones of the Pandya *Naadu,* with *vatteluttu* script. The Peruraali village mentioned in the inscription is probably the Perali located near Virudhunagar. Such stones erected to celebrate heroes who killed tigers have been found at Mottakkal in the Chengam region" in northern Tamil Nadu, said K. Rajan, Professor of History, Pondicherry University.

Dr. Rajan, who explained the origin of hero-stones, said erecting memorial stones was a custom in south India since the Iron Age (circa 1000 BCE to circa 600 BCE). Tamil Nadu witnessed a proliferation of such monuments during the Iron Age. These monuments included *menhirs.* (*Menhirs* are tall, majestic monolithic stone slabs planted in memory of the dead).

Hero-stones with Tamil-Brahmi script of the fourth century BCE, said Dr. Rajan, have been found at Pulimaankombai and Thathapatti villages, near Batlagundu town. "However, memorial stones are more visible in the Dharmapuri and Chengam regions from fifth century CE," he added.

HERO-STONES OF TAMIL NADU—A STUDY

S. Chandni Bi

The Hero-stones generally as called as, referred as Nadu-Kal (erect/erected stone) in Tamil are available in large sum throughout Tamil Nadu. These are the stones that were erected to commemorate some memorable event. The earliest mention of these memorial stones starts with the earliest historic period of Tamil Land, i.e. Sangam Age. Though there are many divergent ideas regarding the periodisation of the Sangam Age, the most uncontroversial and accepted one is that from 3rd Century B.C. to 3rd Century A.D.

The literatures of this period mention about the erection of the stone contents, process of worship and offerings made. But the pity is that though we have voluminous literature on these stones, so far we have not labelled even a single stone as belonging to the age of Sangam. Starting from Sangam Age down to Vijayanagar period, we find the practice of erecting memorial stones in South India.

These memorial stones contain much historical information. The Sangam literature speaks much about them. Kings' deaths were marked by the erection of memorial stones. This was not a general practice however. King *Koperunncholan,* when he renounced his life (by facing north and meditating), his death or remains was marked by the installation of a hero-stone.[1] The warriors and the soldiers and even kings who faced death in saving one's motherland from enemy were also honoured by the construction of hero-stones.[2] The Sangam literature explains that the first step of a fight between two territories started by the eloping of eves. The Saviours of eves from the hands of the enemy were considered as real heroes in society. Hence those muscled men who lost their life in saving the eves were remembered by hero-stones.[3]

NADUKKAL OR HERO STONES

Hero stones are commonly referred to as Nadukkal-erected stones, and this particular memorial stone was built to honour a special occasion.The stones were placed in memory of the warriors who lost their lives in the Karanthai and Vetchi fights, where the Tamil chieftain and his army defended the area from livestock raids and invasions while adorning the Karanthai flower.Hero Stone is a monument honouring a hero who bravely lost his

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life for the Tamil people.Hero stones are often in the shape of stone monuments with inscriptions at the bottom that tell the story of the fight. They can contain a variety of decorations, such as bas relief panels, sculptures, and figures of carved stones.

Hero stones are seen as a menhir variation.Hero Srones are different from Menhirs in that they are larger.Hero stones are referred to as nadukkal or veerakkal in Tamil sangam literature.Hero stones are built as a monument in honor of those who sacrificed their lives to protect their homeland and fellow citizens. The stones may or may not have images and text about the hero, the name of the king, the battle, and the person who erected the monument.The effort on sangam Tamil grammar. Tholkappiyam and Puraporul Venba Malai, two more works of sangam literature, describe the steps and procedure for crafting hero stones.

Several hundred hero stones that had been constructed in honour of soldiers who gave their life protecting their community or territory were discovered by the Tamil Nadu Department of Archaeology. The inscriptions on those that are carved include specifics on the actions of the hero, the name of the king who led the fight, and the details of the battle. The stones are typically discovered beside an irrigation tank or lake outside of a village, either by themselves or in clusters.

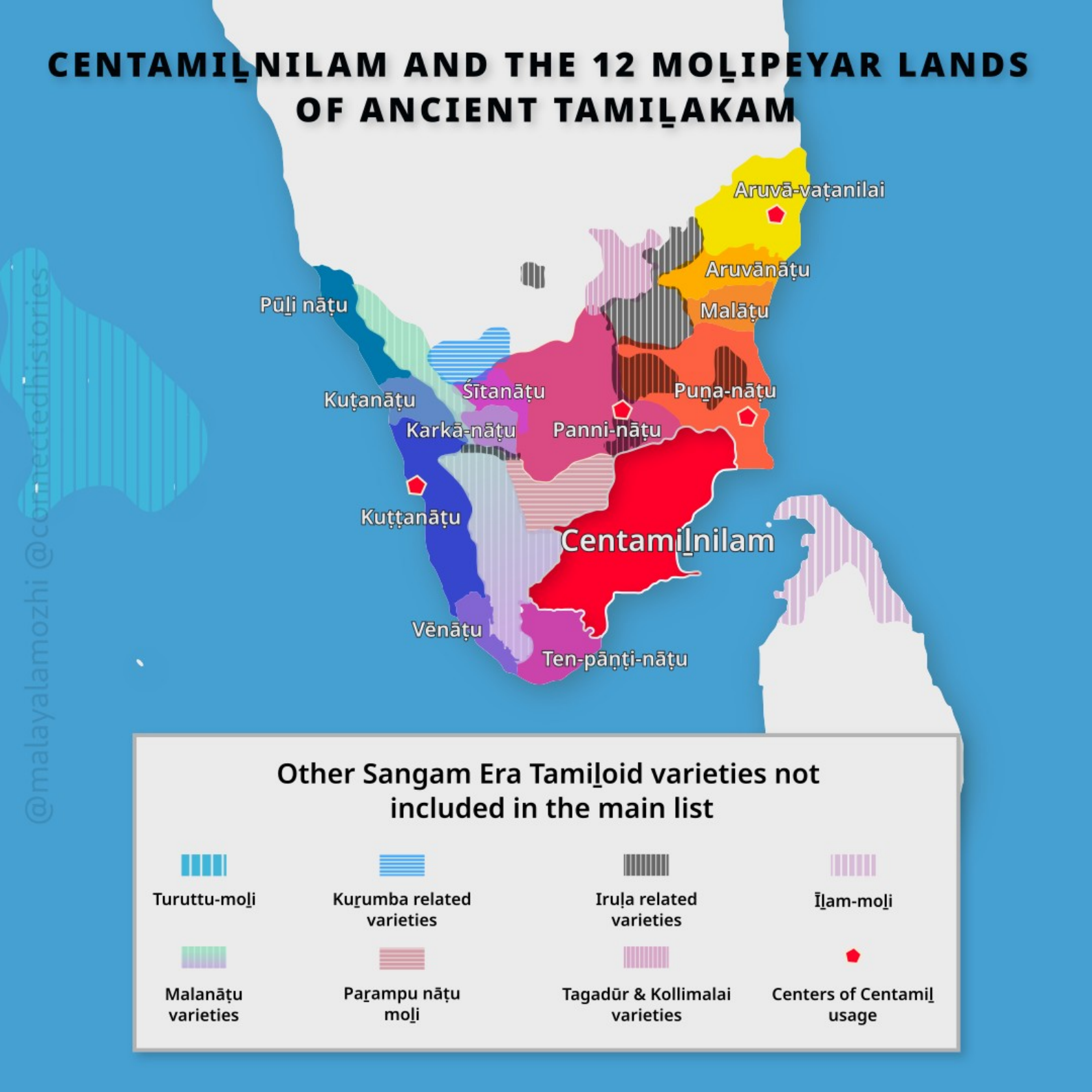
Centamilnilam and 12 Molipeyar lands of Ancient Tamilakam :

Sangam period (the Twelve Tamil regions), mentioned by Tolkāppiyam) This show how Tamil was spoken across a wide, diverse region in ancient times.

Source :

1. History of the Tamils from the earliest times to 600 A.D by Srinivas Iyengar,P.T

CENTAMIḶNILAM AND THE 12 MOḶIPEYAR LANDS OF ANCIENT TAMIḶAKAM



The Literary dialects:

I have assumed that the three Tamil dynasties rose to power after the pacification of South India by Śrī Rāma. Of the three dynasties, the Pāṇḍya dynasty ruled in what we now call the Madura country. This country is the heart of the Tamil land. Unlike the Śōḷa country which is almost all marudam (agricultural) and the Śēra country which is mostly kuṟiñji (mountainous), the Pāṇḍya country contains all the five habitable regions (tiṇais), where the five kinds of love-poetry, and the five kinds of war-poetry, each correlated to one or other of the tiṇais, could arise. It is no wonder then that Madura was the centre of the growth of Tamil literature and the place where the literary dialect of Tamil (Śendamiḻ) was fashioned. Tamil grammars speak of the twelve Tamil districts near the country of Śendamiḻ, where dialectical forms were used by the people [2], A well-known Tamil stanza enumerates these twelve districts as South Pāṇḍya, Kuṭṭam,

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[1] Macdonell, Sansk. Lit. p. 20.

[2] செந்தமிழ் சேர்ந்த பன்னிரு நிலம்.
Tolkāppiyam, Śolladigāram ix. 3.

Kuḍam, Kaṟkā, Vēṇāḍu, Pūḻi, Panṟināḍu, Aruvā, the land north of Aruvā, Śīdanāḍu, Malayamānāḍu, and Śōḻa Nāḍu[3]. Śēnavaraiyar, a commentator on the Tolkāppiyam, however, beginning with the South-East, enumerates them in order as Poṅgar-naḍu, Oḷi-nāḍu, Tenpāṇḍi-nāḍu, Kuṭṭa-nādu, Kuḍa-nāḍu, Panṟi-nādu, Karkā-nāḍu, Sīda-nādu, Pūḻi-nādu, Malai-nadu, Arūvā-nādu, ending with Aruvā vada talai, the last being probably what was long after Tolkappiyar's time known as Toṇḍaināḍu and was called the land of the Drāviḍas by northern writers.

Tamil kingdoms are Non - Aryan Kingdoms :-

The three Crowned king are Dravidan stock (Tamils). They are often clash with Aryans and they proudly describe they defeated Aryans . Chera chola pandyas are non - Aryan kingdoms.

Source :-

1. History Of Medieval Hindu India
by Vaidya C. V.

2. Ancient Indian history and civilization
by S N Sen

3 . Tamil studies, or essays on the history of the Tamil people, language, religion and literature
by Srinivasa Aiyangar, M. (Muttusvami)

South India
SANGAM PERIOD

Karkanad

EZHIMALA

KONGUNAD

CHOLA

Kudanad

Muchiri

CHERA

Uraiyur

Madurai

PANDYA

Kuttanad

AY

Venad

Nanjinad

INDIAN OCEAN

of the Krishna. This country is strangely included both among the countries of the north and the south in the Mahābhārata list i. e. among Aryan countries or countries which had come under Aryan influence and were mixed Aryans in the language of the Mahābhārata as also among the southern mlechchha kingdoms. It was most probably the meeting ground between the Aryans and non-Aryans. The Aryan advance and settlement received a check pro-

babiy at the lower Krishnā and the Tungabhadrā beyond which the country was more thickly populated by the Dravidians. The Mahābhārata gives all the countries and people to their south, in a separate list and this list is headed as usual by the noted Dravida peoples Chola, Pāndya, Kerala and so on. These were undoubtedly aboriginal peoples and aboriginal kingdoms i. e. kingdoms which in the beginning did not claim to be Aryans.

Origin

The origin of the Pandyas is shrouded in obscurity in the midst of various conflicting legends. According to some, they were the descendants of the mythical three brothers of Korkai, who respectively founded the Pandya, Chola and the Chera kingdoms. Others also connect them with the legendary Pandavas of the north. Theories are advanced that though the Pandyas belonged to the Dravidian stock, their kinship with epic heroes was not altogether improbable when the Aryans established themselves in south India.

The name Cōḷa.

Of the origin of the name Cōḷa we have no knowledge whatever. The learned Parimēlaḻagar is inclined to make it the name, like Pāṇḍya and Cēra, of a ruling family or clan of immemorial antiquity[5] and renown. The story of the eponymous brothers Cēran, Śōḻan and Pāṇḍiyan is doubtless an instance of euhemerism.[6] Whatever its origin,[7] the name Cōḷa was from the earliest times used to describe the people and the country subject to the sway of the Cōḷa dynasty of rulers. Col. Gerini's attempt to connect the word with the Sanskrit *Kāla* (black), and with *Kōla* which 'in the early days designated the dark-coloured pre-Aryan population of southern India in general,' is hardly more convincing than the efforts to derive it from Tamil '*Cōḷam*' (millet) or Sanskrit '*Cōra*' (thief).[8]

Other names.

Other names in common use for the Cōḷas are *Kiḷḷi*, *Vaḷavan* and *Śembiyan*. *Kiḷḷi* perhaps comes from 'kiḷ', meaning 'dig' or 'cleave' and conveys the idea of a 'digger';[9] this word often forms an integral part of early Cōḷa names like Neḍungiḷḷi, Nalangiḷḷi and so on, but almost drops out of use in later times. 'Vaḷavan' is most probably connected with '*vaḷam*', 'fertility', and means owner or ruler of a fertile country, such as the land of the Kāvēri was. *Śembiyan* is

rakshasas of the Ramayana. It is by no means easy to say when these races entered India.

Then came the Dravidian Tamils, the word 'Dravidian' being used in this work chiefly in a restricted sense to denote only the Velir or the Vellala tribe of the ancient Tamils, who were regarded as Kshatriyas, Vaisyas or Sudras according to their occupations, and this seems to be countenanced by Manu's definition of 'Draivda' as a man of an out-cast tribe descended from a degraded Kshatriya. The Dravidians were like the Brahuis and the Todas a fine stalwart race probably of the Aryo-Mongolian extraction. They were not dark complexioned, but their colour has been described in early Tamil works as that of the tender mango leaf. Their original home was somewhere in Asia Minor where the ancient Accadians lived. They had entered India by the North-western passes long before the Aryan migration. During the time of the Mahabharata War, say about the fifteenth century before Christ, they lived in Upper India, occupying small detached areas. Immediately after the'Great War' the Dravidians trekked south wards by the way of western India halting for a time at Dwarasamudram in the Mysore (buffalo) Province. From thence they proceeded in three separate bands to the east, south and west, and established three small kingdoms known as the Chola, Pandya and Chera.

Udiyan Chēral a Chēra king of Vañji begot Imayavaramban Neḍum Chēral Ādan by Veḷiyan Vēṇmāḷ Nallini. She belonged to the Vēḷir tribe and this proves that the Saṅgam crowned monarchs married freely in Vēḷir families who enjoyed only the position of subordinate chieftains. Imayavaramban established the fame of Tamiḻaham by inscribing the bow emblem of the Chēras on the Himalayan rock front; he humbled the Āryans, took the Yavanas (Romans etc.) prisoners, poured oil on their heads and locked their hands behind their backs; and took valuable jewelled ornaments and diamonds as ransom for their release and he distributed the war booty to the deserving in his capital city. He was a great conqueror of his foes. This Neḍum Chēral Ādan fought a great battle with the Chōḻa king Vēṛpahraḍakkai Peru Viṛaṛ Killi.

Of the chieftains who ruled small territories within the large kingdoms and subject to the overall and theoretical suzerainty of the crowned monarchs many belonged to the clan of Vēḷir who are to be distinguished from the Vēḷāḷars. The latter word is to be derived from the root 'veḷ(ḷam)' (floods) and the former from the root vēḷ(liking) (the Vēḷir meaning the 'beloved ones'). Their

Velir Chiefs of Tamilakam :

The Velirs were an ancient clan of Tamil chieftains, traditionally believed to have migrated south and settled across Tamilakam. They ruled strategic regions such as Kongu, Kolli Hills, Malaiyaman territory, and coastal areas like Mamallapuram. Though politically subordinate to the major Tamil kings, Velirs were powerful landholders and renowned patrons of Tamil literature. Sangam poems frequently praise Velir chiefs for their valor, generosity, and hospitality.

Velirs as seven great cPatrons and Protectors

Several famous Velirs are remembered as the "Seven Great Philanthropists" (Kadaiyezhu Vallalgal)—including Pāri, Ori, Kari, and Atiyaman. These chieftains are celebrated not for imperial conquest, but for charity, protection of poets, and cultural leadership. Their role highlights that Tamil society valued generosity and cultural patronage as much as military power.

Source : The age of the Sātavāhanas

கடையேழு வள்ளல்கள்

அதியமான்

பாரி

காரி

ஆணடிரன்

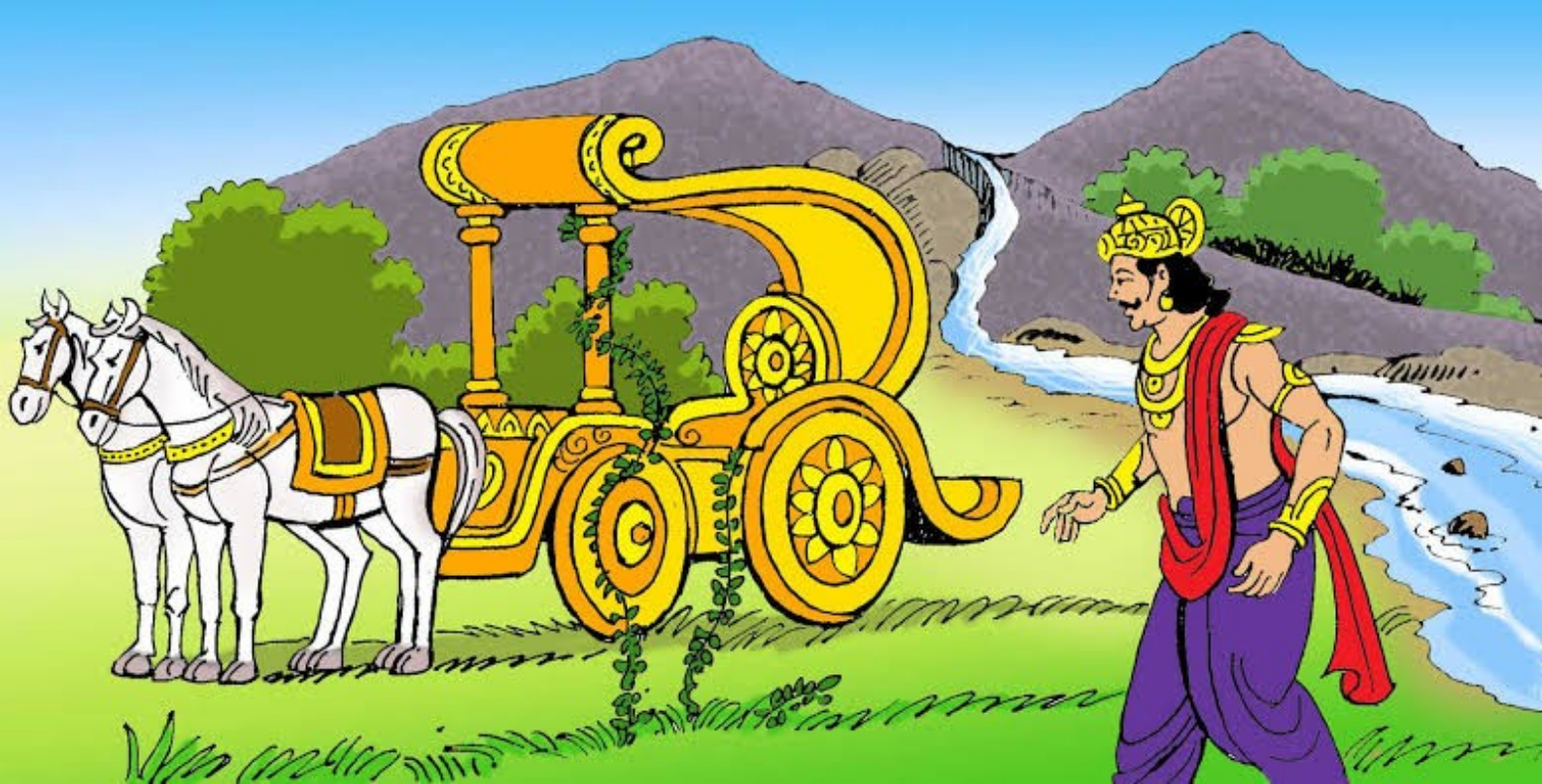
பேகன்

நள்ளி

ஓரி

VELPARI

வல்வில ஓரி மன்னன்.
பெயர் : வல்வில் ஓரியனும், ஆதன் ஓரியனும் பெயர் பெற்ற குறுநில மன்னன்.
காலம் : கவி பெரு வள்ளல் வாழ்ந்த கடைச் சங்க காலம் (கி.பி 200 க்கு முன்)



Forging their sovereign powers into a confederacy, the ancient Tamil rulers were masters of the land-mass from Vēṅkaṭam (Tirupati hills) in the north to Kanyākumārī in the south. Literature from the remote past[14] to the 5th century AD[15] bears witness in this regard. The absence of Aśoka's edicts in the far South, beyond the Tirupati range, would support this notion. Besides the crowned kings of the land, the triarchy coonsisting of Pāṇḍya-Chōḷa-Chēra, there was a number of minor potentates, notable among them being the Vēḷirs of Koṅku, Kōchar, Nalliyakkōṭaṉ (hero of Chiṟupāṇāṟṟuppaṭai, ruling the region around Māmallapuram) and the seven great philanthropists, called *kaṭaiyēḻuvaḷḷal* (viz. Pāri of Paṟampu, Ōri of Koḷḷi hills, Kāri or Malaiyamāṉ of Kōvalūr, Atiyamāṉ

[Satyaputras] of Takaṭūr, Pēkaṉ of Nallūr, Āy of Āykuṭi and Naḷḷi of Naḷḷi region in the Pāṇḍya country).

Tamil kingdoms and their people are called by dravida- Dramila - damila forms :

Dravida / Dramila is the Sanskrit–Prakrit form of “Tamil”, and Tamil kings were called Dravida kings because Sanskrit texts used “Dravida” instead of “Tamil”. This indicates Tamil kingdom and thier people are not Aryan based stock .

Source :

History and Culture of the Indian People, Volume 01, The Vedic Age by Bharatiya Vidya Bhavan

Paiśācī
Bhautī
Vrāchaḍa
Śaurasēnī
Magadhī
Kāmarūpī
Mahārāṣṭrī
Ōdra
Tibeto-Burman
Indo-Aryan
Dravidian
Kannaḍa
(Kārṇāṭa)
Telugu
(Āndhrakī)
Tuḷu
(Tauḷava)
Malayāḷam
(Kēraḷabhāṣā)
Tamiḻ
(Dramiḍa)
Ancient Indian Languages
3rd C. BCE. to 7th C. CE.
Saṃskṛtam
Sanskrit was the language of liturgy and knowledge, and was used as a communication language between different Prakrit and Dravidian regions.

DRAVIDAS MENTIONED IN PURANAS ARE TAMILS

DRAVIḌA(M). (DRĀVIḌA). In ancient days the whole of South India was known by the name Tamilaka, as Tamil was the language used throughout South India. Strictly speaking, all the languages used in South India were given the name Tamil. The word 'Tamil' underwent changes in the language of North India and took the form 'Drāvida'. Etymologists are of opinion that the changes that took place in the word Tamil were are follows :- Tamil — Damil — Damiḍ- — Dramiḍ — Draviḍ — Drāviḍ. Reference to the Drāviḍa country occurs in most of the Purāṇas. Mahābhārata states that Sahadeva, one of the Pāṇḍa-

PURANIC ENCYCLOPEDIA

The word I have chosen is 'Dravidian,' from Drāviḍa, the adjectival form of Draviḍa. This term, it is true, has sometimes been used, and is still sometimes used, in almost as restricted a sense as that of Tamil itself, so that though on the whole it is the best term I can find, I admit that it is not perfectly free from ambiguity. It

EVEN ROBERT CALDWELL WHO COINED THE TERM DRAVIDIAN LANGUAGE FAMILY HAS ADMITTED THAT DRAVIDA USED TO REFER TAMILS.

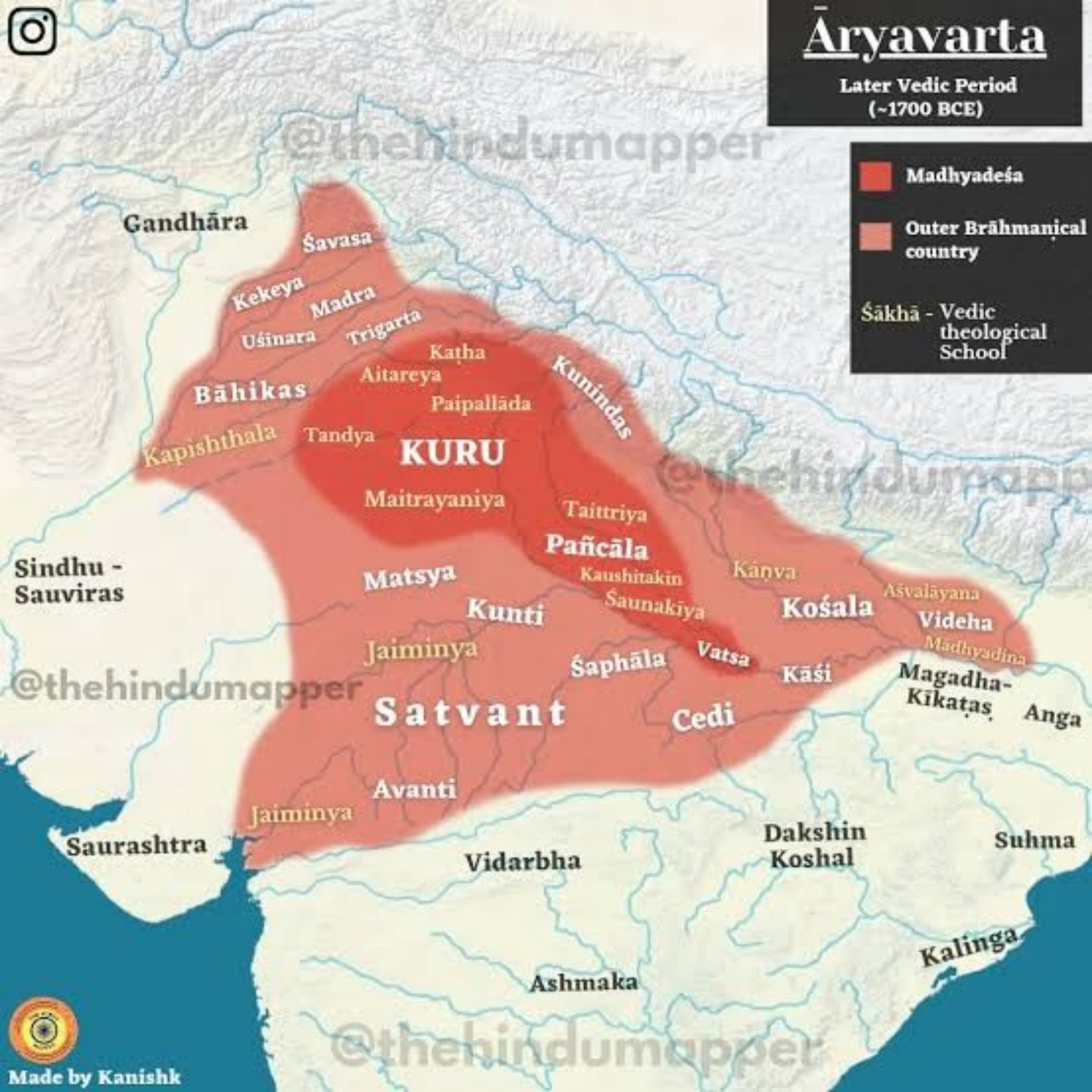
From linguistics, it can be reasonably assumed that the oldest form of the word *Tamil* or *Draviḍa* (which we can trace) was probably **Dramila* or **Dramiza*. We find that the Lycians of Asia Minor, a pre-Indo-European Mediterranean people, called themselves in their inscriptions (written in their own speech in a script allied to the ancient Greek) *Trmmila*. Herodotus has noted that the Lycians originally came from the island of Crete, and that in Crete the pre-Hellenic Asianic people were known by a name which the Greeks wrote as *Termilai*. It would not perhaps be too much to assume that some at least of the Dravidian speakers of India who came ultimately from the Eastern Mediterranean tracts brought with them one of their national or tribal appellations *Termilai--Trmmili--Dramiza*, which became transformed into the modern name *Tamil* by the middle of the first millennium A.D. In South Sind, the Greeks noted a people called *Arabitai:* they might very well have been Dravidian speakers in the fourth century B.C., and the name suggests the one which the Telugus apply to the Tamilians —*Aravaḷu:* and *Arava* is explained scholastically as the Sanskrit word *a-rava* "speechless, voiceless," suggesting the unintelligibility of Tamil as a language for the Telugus. Be that as it may, the culture-world presented by Dravidian (Tamil) linguistic palaeontology gives a fairly high background of civilization, which can be compared with what has been unearthed at Mohenjo-daro and other places, and with such indirect references to non-Aryan (Dravidian) civilization and non-Aryan *milieu* as can be found in the Vedic writings. In 1856, Bishop Caldwell gave the following sketch of the pre-Ayan civilization of the Dravidians from the evidence of the words in use among the early Tamilians[17] (I give the Tamil

The word Tamil' is often used as a synonym for 'Draviḍa'. It is said that the Sanskrit word 'Draviḍa' was corrupted into 'Dramiḍa' and 'Damiḷa' and ultimately became 'Tamil'. But Pandit R. Raghava Iyengar thinks that 'Tamil' was in all likelihood originally a Tamil word, accreting to itself an 'r' and becoming 'Dramil' and 'Dramiḍa', and ending up as 'Draviḍa'. From the root 'dhru'

Formation of Aryavarta :-

Aryavarta refers to the ancient homeland of the early Indo-Aryans and is more a cultural–historical concept than a political states Between the Himalayas and the Vindhya mountains From the Indus River in the west to the Ganga–Yamuna region in the east.

Source : India Ancient Past By RS Sharma


Āryavarta
Later Vedic Period
(~1700 BCE)
Madhyadeśa
Outer Brāhmaṇical country
Śākhā - Vedic theological School
@thehindumapper
Gandhāra
Śavasa
Kekeya
Madra
Uśinara
Trigarta
Kaṭha
Aitareya
Bāhikas
Paipallāda
Kunindas
Kapishthala
Tandya
KURU
Maitrayaniya
Taittriya
Pañcāla
Kaushitakin
Śaunakiya
Kāṇva
Aśvalāyana
Sindhu - Sauviras
Matsya
Kunti
Kośala
Videha
Madhyadina
Jaiminya
Śaphāla
Vatsa
Kāśi
Magadha-Kīkaṭaṣ
Anga
Satvant
Cedi
Avanti
Jaiminya
Saurashtra
Vidarbha
Dakshin Koshal
Suhma
Kalinga
Ashmaka
Made by Kanishk

The ancients strove for unity. The Indian subcontinent was geographically well defined and its geographical unity was supplemented by cultural integration. Though there existed many states, languages, cultures, and communities, gradually people developed territorial identity. The states or territorial units, called *janapada*s, were named after different tribes. However, the country as a whole came to be named Aryavarta after the dominant cultural community called the Aryans. Aryavarta denoted northern and central India and extended from the eastern to the western sea coasts. The other name by which India was better known was Bharatavarsha or the land of the Bharatas. Bharata, in the sense of tribe or family, figures in the *Rig Veda* and *Mahabharata*, but the name Bharatavarsha occurs in the *Mahabharata* and post-Gupta Sanskrit texts. This name was applied to one of the nine divisions of the earth, and in the post-

Mahajanapadas - 600 BC

The Mahajanapadas were 16 powerful ancient Indian kingdoms and republics that emerged around the 6th century BCE from earlier tribal settlements (Janapadas), marking the second wave of urbanization with fortified capitals, centralized administration, and iron technology, laying foundations for later empires like Magadha, which eventually became dominant, with notable states including Magadha, Kosala, Kuru, Avanti, and republican Vajjis.

Source : Political History Of Ancient India
by Hemchandra Raychaudhuri

Mahājanapadas and janapadas (c. 500 BCE)
BĀLHĪKA
Kāpiśi
KAMBOJA
GANDHĀRA
Puṣkalāvatī
Takṣaśilā
ACHAEMENID
EMPIRE
SATTAGYDIA?
KEKAYA
MADRA
AUDUMBARA
TRIGARTA
ŚIVI
KṢUDRAKA
YAUDHEYA
UŚĪNARA
KURU
Hastinapura
Indraprastha
Ahicchatrā
PAÑCĀLA
SINDHU-SAUVĪRA
Roruka
Virāṭanagara
Mathurā
Śrāvastī
ŚĀKYA
MATSYA
ŚŪRASENA
Kāmpilya
KOSALA
Kuśīnagara
Ayodhyā
MALLA
VṚJI
VATSA
KĀŚI
Vaiśālī
Patala?
Kauśāmbī
Vārāṇasī
MAGADHA
Campā
Rājagṛha
AṄGA
PUNDRA
DAŚĀRṆA
CEDI
Śuktimatī?
KACCHA
AVANTI
Vidiśā
Tripurī
Ujjayinī
VAṄGA
RĀḌHA
Māhiṣmatī
PULINDA
SUHMA
SAURĀṢṬRA
Bharukaccha
VIDARBHA
MŪLAKA
ŚAVARA
KALIṄGA
DAṆḌAKA
APARĀNTA
AŚMAKA
Paudanyapura
ĀNDHRA
KUNTALA

The Sixteen Mahājanapadas.

The Vedic texts do not throw much light on the political history of the period which elapsed from the fall of the Videhan monarchy to the rise of Kosala under Mahākosala, the father-in-law of Bimbisāra. But we know from the Buddhist Aṅguttara Nikāya that during this period there were sixteen states of considerable extent and power known as the Soḷasa Mahājanapada. These states were :—

1. Kāsi	9. Kuru
2. Kosala	10. Pañchāla
3. Aṅga	11. Machchha (Matsya)
4. Magadha	12. Sūrasena
5. Vajji	13. Assaka
6. Malla	14. Avanti
7. Chetiya (Chedi)	15. Gandhāra
8. Vaṁsa (Vatsa)	16. Kamboja.

These Mahājanapadas flourished together during a period posterior to Kalāra-Janaka but anterior to Mahākosala, because one of them, Vajji, rose to power after the fall of the Videhan monarchy, while another, namely, Kāsi, lost its independence before the time of Mahākosala and formed an integral part of the Kosalan monarchy in the sixth century B.C.

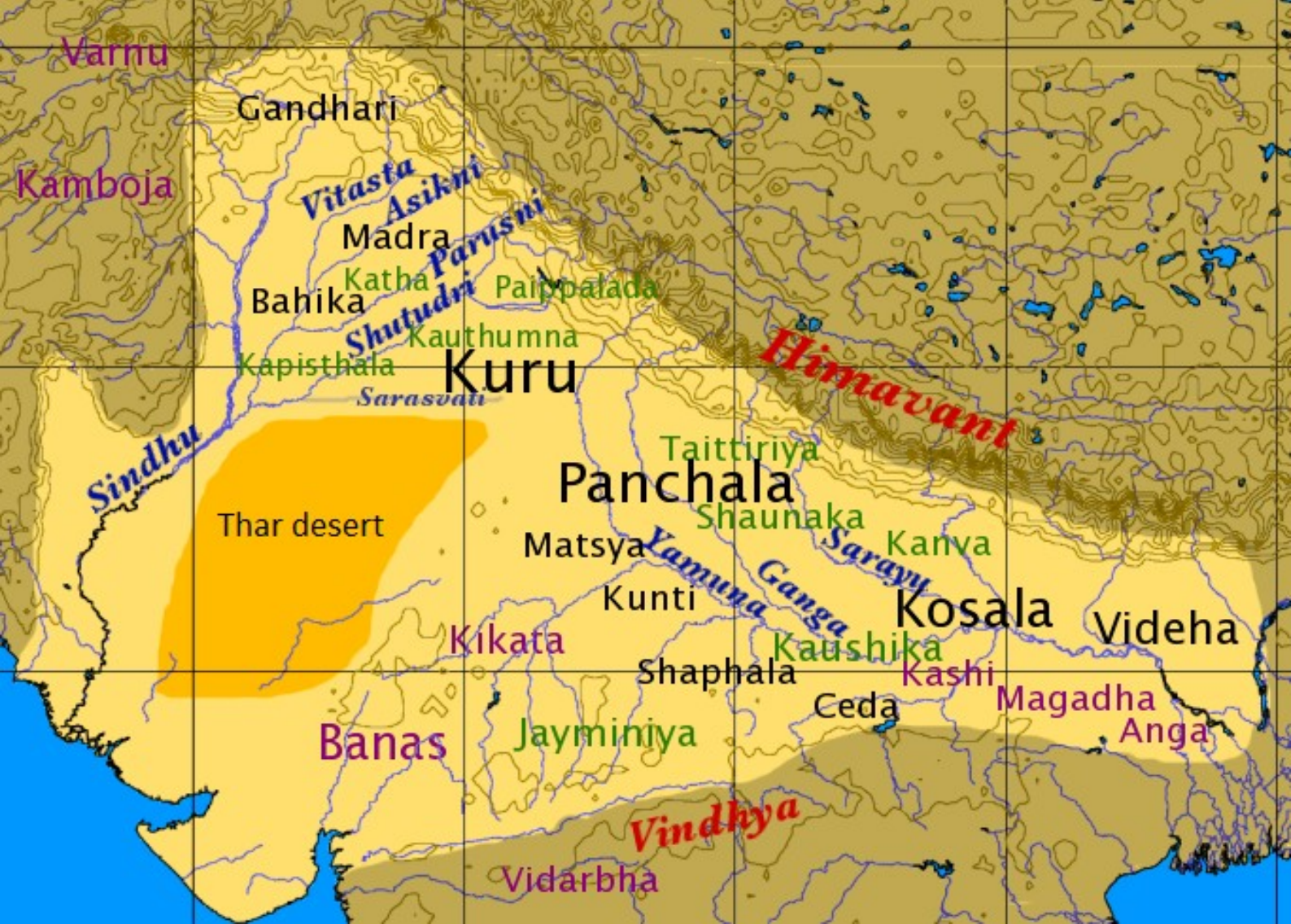
[1] Pargiter, Mārkaṇḍeya Purāṇa.

Origin and Home of Aryans :-

Around 600 BCE, Aryans were established in North India, in the broader Indo-Gangetic Plain (Aryavarta), having migrated earlier from Central Asia as semi-nomadic pastoralists, bringing Sanskrit and Vedic traditions.

Source : Ancient Indian history and civilization
by S N Sen

Aryan Invasions of India, 1500–250 B.C.
40°N
Lines of Aryan invasions
Merger of kingdoms
(PAKISTAN) Modern place name
(AFGHANISTAN)
HINDU KUSH
Harappa
(CHINA)
(PAKISTAN)
Indus R.
Mohenjo-Daro
HIMALAYAS
THAR DESERT
Yamuna R.
GANGES
Ganges R.
SMALL STATES
PLAIN
MAGADHA
(BANGLADESH)
20°N
Narmada R.
(INDIA)
Gulf of Khambhat
Mouths of the Ganges
DECCAN PLATEAU
GHATS MTS.
WESTERN
Arabian Sea
Bay of Bengal
EASTERN
GHATS MTS.
Cauvery R.
80°E
INDIAN OCEAN
(SRI LANKA)
N
0
250 Miles
0
500 Kilometers


Varnu
Gandhari
Kamboja
Vitasta
Asikni
Parusni
Madra
Shutudri
Katha
Paippalada
Bahika
Kauthumna
Kapisthala
Kuru
Sarasvati
Himavant
Sindhu
Taittiriya
Panchala
Thar desert
Shaunaka
Kanva
Matsya
Yamuna
Ganga
Sarayu
Kunti
Kosala
Videha
Kikata
Kaushika
Shaphala
Kashi
Magadha
Ceda
Anga
Banas
Jayminiya
Vindhya
Vidarbha

ORIGIN AND HOME OF THE ARYANS

There is good archaeological evidence to show that in the centuries following 2,000 B.C., north-west India was invaded by some tribes from the west. They were called Aryans who ultimately occupied the greater part of the northern India and forced the vanquished natives, the Dravidians, to migrate to the south.

The most bewildering source of controversy veers round the original home of the Aryans. A number of scholars, attaching great importance to the Puranic evidence, strongly maintain the indigenous origin of the Aryans. Ganganath Jha tried to prove that the original home was the Brahmarshi-desa. Another scholar, D.S. Trivedi, suggests the region of the river Devika in Multan as the original home of the Aryans. Kashmir and the Himalayan regions have been held by L.D. Kala to be the Aryan homeland.

The Aryans belonged to a very ancient stock of the human race and lived in the great steppeland which stretches from Poland to Central Asia. Owing to pressure of population and desiccation of pasture lands, the Aryans, migrated in bands westwards, southwards and eastwards. Some invaded Europe to become the forefathers of the Greeks, Latins, Celts and Teutons, while others appeared in Anatolia to become the progenitor of the Hittite empire. Others remained in their old home, the ancestors of the later Baltic and Slavonic peoples, while others moved southwards to the Caucasus and the Iranian tableland. The Kassites, who conquered Babylon, were led by men of this stock. Further to the north in the Hurri region arose the great state of Mittanni, whose kings had Indo-Iranian names and a few of whose gods—*Indara, Uruvna* (Varuna), *Mitira* and *Nasatiya* are familiar to the Vedic religion. The Aryan invasion of India was not a single concerted action, but one covering centuries and involving many tribes. The Aryans who settled in India were racially and culturally akin to the ancient Iranians. The same gods, Indra, Varuna, Mitra, etc. were worshipped by Iranians till Zoroaster taught them to worship Ahura-Mazda in the sixth century B.C. Only the Indo-Aryan god of fire (Agni) was worshipped by both. The Sanskrit word *deva* for 'god' stood for 'demon' in the Iranian language. "Not only single words and phrases but even whole stanzas may be transliterated from the dialect of India into the dialects of Iran without change of vocabulary or construction." But later on the two peoples developed their distinctive cultures apparently without the mutual influence.

Aryan Advance into South India :-

Aryan influence reached South India gradually after about 600 BCE, mostly through culture, religion and Conquest.

Source : 1. Glimpses Of Kalinga History
by Das, Manmatha Nath

2. History Of Medieval Hindu India by Vaidya C. V.

3. Ancient Indian history and civilization
by S N Sen

The Mauryan Empire, 325–260 BCE
(HINDU KUSH)
CAUCASUS INDICUS
PAROPAMISADAE
Kapisi
Alexandria (Herat)
ARIA
Alexandria (Ghazni)
Farah
Alexandria (Kandahar)
Alexandria Prophthasia
ARACHOSIA
Pura
GEDROSIA
Gwadar
Alexandria
SALWA
Pattala
Indus R.
KARTRIPURA
Taxila
Bucephalla
Nikaia
Indus R.
HIMALAYAS
Ganges R.
Brahmaputra R.
Mathura
Yamuna R.
Pataliputra
Brahmaputra R.
MAGADHA
VANGA
AVANTI
Ujjain
SAURASHTRA
PULINDA
Tamralipti
Tosali
KALINGA
Arabian Sea
DAKSHINAPATHA
Godavari R.
Krishna R.
Bay of Bengal
Suvarnagiri
SATYA PUTRA
CHOLA
KERALA PUTRA
PANDYA
TAMARAPARNI
INDIAN OCEAN
Territory ceaded to Chandragupta Maurya by Seleucus after war treaty
Territory gained by Chandragupta Maurya, 320–305 BCE
Territory gained by Bindusara, c. 293–268 BCE
Mauryan royal road
Edicts of Ashoka
Rock
Pillar
Territory regained by Ashoka, c. 262–261 BCE
Capital Cities

field of expansion in the Deccan. But a hard time was now ahead of them. From shores of the distant Caspian there appeared on the North-Western frontier of India a new people, a race of invaders, the Aryans. In the long and hard struggle that ensued between the Dravidians and the Aryans, the former had to fall back gradually upon the Gangetic plain yielding ground to the victorious Aryans till finally the whole of the Indo-Gangetic plain became Aryanised. It was a time of a great change in northern India, a change in race and in civilisation. The result of this change was the mass migration of the Dravidians from the North to the South.

The Aryan settlement of the Deccan took place after this and in sufficient numbers so as to impress not only the Aryan religion but also the Aryan language upon the few people who were there. And this advance torn place probably after Buddha but before Megasthenes. For the Mahābhārata which we place about 250 B. C. includes all the people in the Deccan in the list of northern peoples described as Aryans and mixed Aryans. Even Āndhra and Kuntala are in this list besides Mahārāshtra proper which is covered by Vidharbha, Aśmaka, Pāndurāshtra, Goparāshtra and Mallarāshtra. We believe that the people in Āndhra and in Kuntala who at present speak the Telagu and the Kanarese spoke then the Prakrit Aryan language as we shall presently show. We take it that this advance took place after Buddha because we find many persons, specially the common people, professing the Buddhistic faith.

In the days of Bindusāra son of Chandragupta the Aryans made conquests further south and established principalities as far as the Pennar in the east and the northern boundary of the present Mysore state in the west. Mr. Krishnasvami Aiyangar following and agreeing with Sir Vincent Smith says in his 'Beginnings of South Indian History'

recently published "The southern frontier of Asoka's empire may be described as a line drawn from the Pennar river near Nellore on the east coast to the river Kalyānapuri on the west coast (about N. Lat. 14) which forms the northern boundary of the Tuluva country probably representing the old country of the Satiyaputra. This boundary is substantially correct on the information furnished by ephigraphy." This correctness is confirmed, adds Mr. Krishnasvami, by what we are able to glean from Tamil literary sources, except on the eastern point. The Tamils marked out the limit of the Tamil land at Pulikat' which is further south than Nellore. Thus from about 250 B. C. to the first century A. D. the age of Tamil poets, South India upto Pulikat a little above Madras on the east and to about Bhatkal on the west was under Aryan domination. A fresh attempt was made to push the Aryan settlement further south in the days of the Tamil poets themselves. It was defeated in the eastern portion near the Podyar Hill by the Pāndyas but it was successful in the west where in Konkānam the territory of the chief Nannan, "in the first century of the Christian era was broken into by a new people called Kośar and Nannan was obviously defeated." (S. Krishnasvami's beginnings of South India p. 85) Thus Konkanam above and below the ghats came also under Aryan influence in the first century A. D.

The Aryans continued to expand their area of influence and turned towards Ganga-Yamuna Doab. By the time of the Brahmanas the centre of Aryan civilization had become country of the Kurus and Panchalas, corresponding roughly to modern Uttar Pradesh. In their expansion eastward the Aryans occupied Koshala, Kashi and Videha. It is likely that the main route of migration followed the foothills of the Himalayas which ran through the kingdoms that lay to the north of the Ganga. The area situated to the south, *e.g.*, the Chedis, the Satvants and the Kingdom of Vidarbha, were rarely mentioned. According to the *Aitareya Brahmana* the Aryans at this time were surrounded by numerous non-Aryan tribes like the Andhras, Pundras, Mutibas, Pulindas and Sabaras. The colonization that took place along the Gangetic Valley was a continuous and prolonged process extending over centuries.

The next stage in the Aryan occupations of India was the period extending from 800 to 550 B.C. The area occupied by the Aryans was comparatively limited. However, towards the end of the sixth century B.C., extensive migration took place. The land of Aryavarta, the country of the Aryans, was now bounded by the Himalaya and Vindhya mountains to the north and south, and the eastern and western oceans. The main line of expansion at this time was in the south-west, embracing Avanti and adjacent regions and extending as far as Asmaka and Mulaka in the Godavari. The advance to the east continued unhindered and the greater part of Bengal (Pundra, Vanga, etc.) and Orissa (Kalinga) came under the occupation of the Aryans. The two lines of advance were slowly consolidated which has been mentioned in the epics and the Puranas. The most important events were the foundation of Dwaraka on the west coast and the activities of the Haihayas and allied tribes in Avanti. Thus by the end of the sixth century B.C. vast area of India came under the occupation of the Aryans.

In the south the Aryans after occupying Vidarbha spread as far as the Godavari. The term *Dakshinapatha* and *Dakshinatya* came into prominence and Godavari was dotted with Aryan settlements like Panchavati, Janasthana, Asmaka and Mulaka. On the west coast rose the

Mauryan Empire (Chandra Gupta Maurya Period) :-

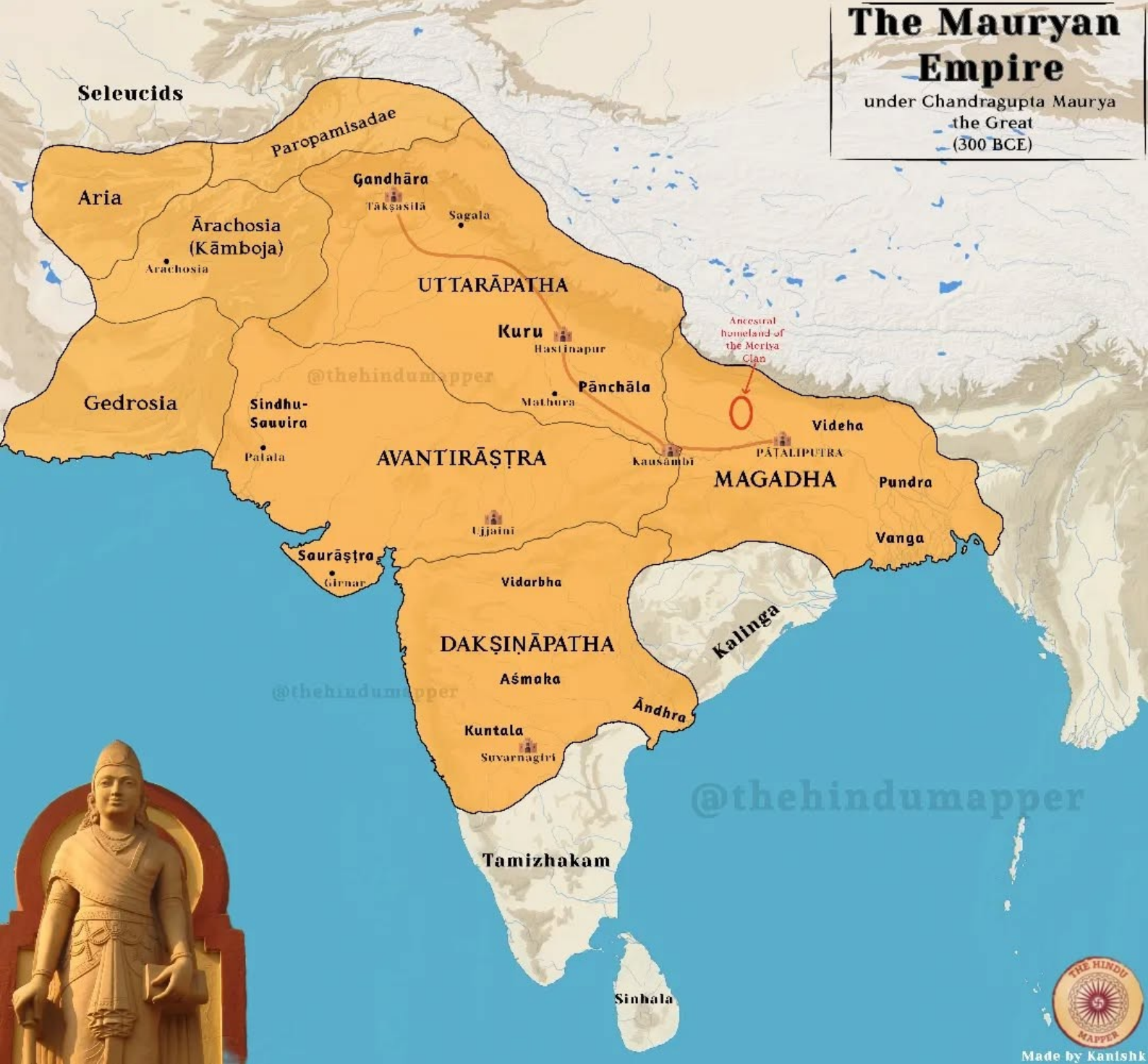
Chandragupta Maurya built a vast empire covering most of India, including the Deccan plateau, but did not conquer the far south. Tamilakam was not conquerable during Chandra Gupta reign.The confederacy of the Tamil States which remained unconquered by Mahāpadmananda, Chandragupta and Ashoka, must be taken to have existed for a very long time before Kharavela.

Source : 1. Utkal University History Of Orissa
by N.K.Sahu, M.A.,Ph.D.D.Litt

2. India Ancient Past By RS Sharma

Chandragupta Maurya
303 BCE
Taxila
Kandahar
Ahicchatra
Shravasti
Mathura
Patala
Varanasi
Pataliputra
Kaushambi
Ujjain
Tamralipti
Sudarshana Lake
(Girnar)
Kundina

Dinastía Maurya
(322-298 a. C.)
Alejandría de Aria
Bactra
Oxyartes
Taxila
Kashmir
Imperio de Seléucida
Seleuco I Nicátor
Taxila
Alexandropolis
Slaikot
Porus
Ravi
Sutlej
Chenab
Tíbet
Bramaputra
Indo
Alejandría de Aracosia
Kalsi
Indraprastha
Poura
Virata
Mathura
Kosala
Sindhu (Magada)
Alexandreia
Patalene
Imperio de Maurya
Chandragupta
Kausambi
Varanasi
Pataliputra
Pundra
Champa
Magada
Pundranagara
Vanga
Mandasor
Avanti
Ujjain
Tamralipti
Barygaza
Girnar
Anupa
Vidarbha
Dhanyawadi
Surparaka
Ajanta
Suppara
Samapa
Tosali
Konkana
Kalinga
Golfo de Bengala
Assaka
Tangara
Amaravati
Mar Arábigo
Kutala
Krishna
Goamanta
Suvarnagiri
Andhraka
Yerragudi
Dravida
Is. Andamán
Mushika
Arikamedu
Is. Lacadivas
Cholas
Tanjavur
Ceras
Muziris
Pandyas
Anurathapura
Océano
Comari
Polonaruwa
Is. Nicobar


The Mauryan Empire
under Chandragupta Maurya the Great
(300 BCE)
Seleucids
Paropamisadae
Aria
Ārachosia (Kāmboja)
Arachosia
Gandhāra
Takṣaśilā
Sagala
UTTARĀPATHA
Kuru
Hastinapur
Ancestral homeland of the Moriya Clan
Pāñchāla
Mathura
Gedrosia
Sindhu-Sauvira
Patala
AVANTIRĀṢṬRA
Kausāmbī
Videha
PĀṬALIPUTRA
MAGADHA
Pundra
Vanga
Ujjaini
Saurāṣṭra
Girnar
Vidarbha
DAKṢIṆĀPATHA
Kalinga
Aśmaka
Āndhra
Kuntala
Suvarnagiri
Tamizhakam
Sinhala
@thehindumapper
Made by Kanishk

the same inscription would have meant 103 in Line 6, there would have been an expression like '*Titariya Satavasa*' and not '*Tivasasata*'. The languge of the *Hāthigumphā Inscription* being akin to Pāli its numerical expressions are in conformity with the rules of Pāli language and grammar. In the *Jātakas*[1] we find the expression '*Pañchahi sakaṭa satehi*' meaning 500 carts in connection with the episode of Tapassu and Bhallika. The *Chullaniddesa*[2] a work of the first century B. C. while giving the number of Jātakas as 500, expresses it as '*Pañcha Jātaka satāni*'. In the light of this the expression '*Tivasasata*' must be 300 years and not 103 years. In Line 11 it has been stated that Khāravela shattered the territorial confederacy of the Tāmil States that was in existence for 1300 years *(Terasavasasata)*. Although this 1300 years is taken here as a round number, the confederacy of the Tamil States which remained unconquered by Mahāpadmananda, Chandragupta and Aśoka, must be taken to have existed for a very long time before Khāravela. This '*Terasavasasata*' means 1300 years and in this analogy '*Tivasasata*' must be taken as 300 years.

18

The Maurya Age

Chandragupta Maurya

The Maurya dynasty was founded by Chandragupta Maurya, who seems to have belonged to an ordinary family. According to the brahmanical tradition, he was born of Mura, a shudra woman in the court of the Nandas. However, an earlier Buddhist tradition speaks of the Mauryas as the ruling clan of the little republic of Pipphalivana in the region of Gorakhpur near the Nepalese terai. In all likelihood, Chandragupta was a member of this clan. He took advantage of the Nandas in the last days of their rule. With the help of Chanakya, who is known as Kautilya, he overthrew the Nandas and established the rule of the Maurya dynasty. The machinations of Chanakya against Chandragupta's enemies are described in detail in the *Mudrarakshasa*, a play written by Vishakhadatta in the ninth century. In modern times, several plays have been based on it.

Justin, a Greek writer, says that Chandragupta overran the whole of India with an army of 600,000. This may or may not be true, but Chandragupta liberated north-western India from the thraldom of Seleucus, who ruled over the area west of the Indus. In the war with the Greek viceroy, Chandragupta seems to have emerged victorious. Eventually peace was concluded between the two, and in return for 500 elephants, Seleucus gave him not only his daughter but also eastern Afghanistan, Baluchistan, and the area west of the Indus. Chandragupta thus built up a vast empire which included not only Bihar and substantial parts of Orissa and Bengal but also western and north-western India, and the Deccan. Aside from Kerala, Tamil Nadu, and parts of north-eastern India, the Mauryas ruled over virtually the entire subcontinent. In the north-west, they held sway over certain areas that did not even form part of the British empire. The Mauryas

Mauryan - Tamil kings Conflict (290 - 275 BC)

Bindusara Invasion of South India - 290 BC

Tamil Poet Mamulanar poems describe the Mauryan army, assisted by the Vadukar (Telugu, kannada warrior tribe), moving south and crossing the Venkatam hills (Tirupati) to attack Tamil chieftains .Mamulanar's poetry often speaks of the Mauryan armies—which used Vaduka and Kosar warriors as their vanguard—cutting through forests and creating roads to attack Southern powers like the Cholas, Pandyas, and Cheras.

Source : 1. The Beginnings Of South Indian History
by S.krishnaswami Aiyangar

2. Age of the Nandas and Mauryas
by Sastri, K.A. Nilakanta

3. Chandragupta Maurya And His Times 1943
by R K Mookerji

4. Mauryan polity
by Dikshitar, V.R. Ramachandra

Ujjain
Kosala
Saurashtra
Vidarbha
Kuntala
Assaka
Bindusara: I'll Conquer the Entire South India
tyaputra
Cholas
Pandyas
Tamraparni

BINDUSARA MAURYA
MAURYAN EMPIRE
KURU
PANCHA
MATSYA
SURASENA
SAUVIRA
GEDROSIA
KAMRUPA
PUNDRA
VANGA
RADHA
SUMHA
AVANTI
SAURASTRA
VIDARBA
ASMAKA
DANDAKA FOREST
KUNTALA
CHOCA

MAURYAN ARMY
ASMAKA
DANDAKA FOREST
ANDHRA
NADU
THONDAI
CHOLA

Before proceeding to let this light in, it is necessary to know what exactly is the present position of historians in regard to this matter. Mr. Vincent A. Smith in his Early History of India (Third Edition), which is later than his monograph on Asoka, has on page 163 "The Tamil States extending to the extremity of the Peninsula, and known as the Chola and Pāṇḍya kingdoms, certainly were independent as were the Kērḷaputra and Satīyaputra states on the south-western, or Malabar Coast. The southern frontier of the empire may be described approximately as a line drawn from the mouth of the Pennar River, near Nellore on

the Eastern coast through Cuddappah and to the south of Chitaldroog (North. lat. 14 13', F. Long. 76 24) to the river Kalyānapuri on the west coast (about N. Lat. 14), which forms the northern boundary of the Tuḷuva country, probably representing the old kingdom of Satiyaputra." In regard to this southern boundary the limits marked out in the extract are substantially correct on the information furnished by epigraphy. This correctness is confirmed by what we are able to glean from Tamil literary sources except in regard to the eastern limit of this line. The Tamils marked out the limit of Tamil land at Pulikat, which is the Anglo-Indian corruption of Paḷavērkkāḍu (old forest of Vēl. trees).[3] This is referred to in Ancient Tamil literature as Vērkkāḍu, without the adjective for 'old' standing before the name. This

3 குல்லைக் கண்ணி வடுகர் முனையது
வல்வேற் காட்டினன் ஞட்டும்பர்
மொழி பெயர்தேஎத்த ராயினும்
வழிவிடல் சூழ்ந்தி னெவருடை காட்டே.

Māmūlar in Kurumtokai 11.

is usually described as Vaḍukarmunai, the 'end of the Northerners' territory. When

we have no knowledge now. It may even be doubted if two poets whose references are not half as intelligible as those of Māmūlanār were really referring to the Mauryas of history or some aspects of an obscure mythology ; that they both refer to the same fact or myt his clear beyond doubt ; the expressions used are identical, though one of them Kaḷḷil Āttiraiyanār[1], gives more details than the other—Paraṅgorranār[2]. The fuller account refers to the Mōriyar, their victorious lance, their sky-scraping umbrella, and their chariots bearing banners ; it then states that their strong bright-rayed wheel cut across a mountain at the end of the earth and rolled past it and past the broad disc of the sun fixed near the pass so made. The commentator ekes out the sense by some additions of his own ; he says that the Mōriyar ruled the whole world, and that the mountain cut across by their discus was the silver-mountain which separated this earth from another world, and that the sun's disc was fixed near the pass by the gods. He also adds that the Mōriyar were the Chakravāla emperors or Vidyādharas

1. Puṟam 175.
2. Aham 69.

and Nāgas, an interpretation which would suit the alternative reading 'Ōriyar' much better than the Mōriyar, the Mauryas of history. But stress need not be laid on the alternative reading, because, the cutting of the hill and the rolling of the wheel are features that, as we shall see, recur in the unmistakable references of Māmūlanār to the Mauryan emperors. It is clear at any rate, that if these two other poets were also thinking of the Mauryas, they had but vague notions about them and their achievements, and classed them with the superhuman beings whose deeds fill the annals of universal history for many aeons after the dawn of creation according to the Purāṇic lore of India.

Māmūlanār had a better knowledge of the Nandas and the Mauryas, and his statements are much more precise and credible though he too retains the quasi-legendary feature which is all that the two other poets recorded about the Mauryas. He mentions the Nandas and the enormous treasure accumulated by them in a telling context. 'What is it', asks a love-lorn lady, 'that has attracted my lover better than my charms?' ; and among the alternatives postulated occurs this[1] : 'Is it the treasure accumulated in the prosperous Pāṭaliputra and hidden in the waters of the Ganges by the Nandas of great renown, victorious in war?' Here is much that we know of the Nandas from other sources, and one fact that is new—the manner in which they kept the treasure hidden under the waters of the Ganges, which reminds one of a similar practice attributed to the Mahārājas of Zabag by Arab travellers of the eighth century A. D. Māmūlanār's mention of the Mauryas is accompanied by equally clear and precise indications of historical events. There are two passages for consideration, both from the *Ahanānūṟu*. One[2] starts by saying that the lover would not stay behind even if he got the wealth of the Nanda for doing so—a second reference to this topic by this poet ; it then proceeds to say that Kōśar of the victorious banner started operations against their foes and gained victories against several ; but as Mōhūr did not submit to them, the Mōriyas who had a large army led an expedition ; and it adds that the Mōriyar's chariots rolled across a cutting made in the mountain

1. Aham 265.
2. Aham 251.

for that purpose. Here is perhaps some fresh support for the identification proposed above of the Kōśar with the Satiyaputa ; but what is more important, the Mauryan imperial power was so friendly to the Kōśar as to be ready to go to their help in their wars against their enemies; this active intervention in the politics of the Tamil country brings to our view a phase of Mauryan imperialism that has so far escaped notice. The last reference in Māmūlanār[1] adds some more particulars; it says that when the Mōriyar turned to the south, the war-like Vaḍugar preceded them as their van, and the mountain which was cut to make a way for the chariots on this occasion is described as the large snow-mountain reaching up to the skies—obviously the Himālayas. This last detail betrays that Māmūlanār too is by no means free from the legendary notion about Mauryas that was the entire stock-in-trade of the two other poets; only he manages to convey to us some facts besides the legend. Vaḍugar is a rather vague term in Tamil literature ; it means literally northerners, and was generally applied to the Kannaḍa-Ṭelugu peoples of Southern and Eastern Deccan together. These peoples were included in the Mauryan empire, and it is probable that in a move further south they were called upon to take the lead.

Tamil Tradition. Further, the Maurya invasion of the South is also recorded in Tamil tradition. There are four references to it in Tamil works, three in *Ahanānūru* and the fourth in *Puranānūru*. These

speak of the *Moriyas* cutting their way through the rocks with their chariots, " their army of horses and elephants ", to subdue the king of Mohūr who had refused to submit. In this expedition, they were helped by their local allies, the *Kośar*, who " routed the enemies' forces on the field of battle" and the *Vaḍukar* fighting with " their swift-flying arrows ". Some think that the *Moriyas* of these passages may refer to the latter day Mauryas of Koṅkān who emerge in history in the fifth century A.D., but there is in one passage a reference to " the untold wealth of the Nandas," showing by its context that it is the imperial Mauryas, the successors of the Nandas, who are thought of in these Tamil works. We have already cited the reference made by *Māmulanār*, a Śaṅgam poet, to the hoarded wealth of the Nandas "swept away and submerged later on by the floods of the Ganges ". Thus Tamil tradition is quite familiar with the Nandas and the imperial Mauryas coming after them [S. K. Aiyangar, *Beginnings of South Indian History*, pp. 69, 81, 103 ; V. R. Ramachandra Dikshitar, *Mauryan Polity*, pp. 58 ff.].

dwells among the Viśas, Vajris, the Āndhras and Pulidas."[1] From these it is quite safe to infer that the Mauryan empire must have had its southern limits extended up to the Tamil kingdoms before Aśoka's time, or at any rate in Bindusāra's reign.

The evidence of Tamil Literature

The fourth and last is the evidence to be found on this point in early Tamil literature. There are four clear references to the Southern invasion of the Mauryas, three in the *Ahanāṉūṟu* and one in the *Puṟanāṉūṟu*. The following is the literal translation of the passages in question:

1. "The rock of the sky-kissing high mountain which the Moriyar had cut down for the free passage of their golden chariot-wheels."[2]

2. "If he should hear of our unbearable anguish and grief here he would not, even for the sake of the *immense riches of the Nandas,* tarry there amidst the mountain rocks which the new Moriyar had cut down for the smooth passage of their well-adorned chariot-wheels when they came down upon the south with an army of horses and elephants because the king of Mohūr had refused to submit when the Kośar with chariots, swift-flying like the winds, routed the enemies' forces on the field of battle with their drums vociferously sounding on the high hoary Podiyil hill."[3]

3. "The sky-kissing snow-capped mountain-rock which the Moriyar had cut down for the free passage of their golden chariot-wheels when they swept down on the south with the Vaḍukar marching before, strong with the strength of their mighty swift-flying arrows."[1]

4. "'The mountain-rock which the Moriyar with the sky-touching umbrella and the bannered chariot had cut down for the easy passage of their chariot-wheels."[2]

That there was an invasion of, or expedition against, the South by the *Moriyar* is perfectly clear from these extracts; but there is some difference of opinion as to who could be the *Moriyar* referred to in the above passages. Some hold[3] that the reference is undoubtedly to the army of the Mauryan King Candragupta or his son and successor Bindusāra, while others

ṭaṅgalar vāḻi tōḻi vel koṭit-
tuṉaik ālanna punaitērk kōcar
toṉmū dālat tarumpaṇaip podiyil
innicai muracaṅ kaṭippikut tiraṅgat-
temmuṉai citaitta ñāṉṟai mōhūr
paṇiyā maiyiṟ pakaitalai vanta
.. mākeḻu tāṉai *vamba mōriyar*
punaitēr ṉēmi uruḻiya kuṟaitta
vilaṅguveḷ ḷaruviya aṟaivāi

—*Aham*, 251, by Māmūlaṉār.

[1] muraṇmiku vaḍukar muṉṉuṟa *mōriyar*
teṉṟiśai mātiram muṉṉiya varaviṟku
viṉṉuṟa vōngiya paniyiruṅ kuṉṟat-
toṇkadirt tikiri uruḷiya kuṟaitta
aṟai.

—*Aham,* 281, by Māmūlaṉār.

[2] viṉporu neḍuṅkuḍaik-koṭittēr mōriyar
tiṇkatirt tikiri tiritarak kuṟaitta, aṟai.

—*Puṟam,* 175, by *Āttiraiyaṉār.*

[3] *Beginnings of South Indian History,* Ch. II, pp. 81-103 *Proceedings of Second Oriental Conference (Cal.,)*, p. 319ff K. A. Nilakanta Sastri in Q.J.M.S., Vol. XVI p. 305. Somasundara Deśikar, I.H.Q., Vol. IV p. 135ff.

think[1] that the *Moriyar* here mentioned are only the Mauryas of Koṅkān who came into prominence some time in the fifth century A.D. But the weight of evidence both direct and circumstantial, seems to incline strongly in favour of the former view.

In these passages then there is a clear reference to a mighty invasion to the South Indian Kingdoms by the northern *Moriyar* in the course of which they had to hew down a mountain that stood in their way and carve a passage for their war-chariots. This grand exploit of theirs is mentioned and commemorated in all the four extracts quoted above. The other facts connected with this invasion mentioned in them are, that the invaders were celebrated chariot-warriors, that their chariots were adorned with victorious banners, that their umbrella, one of the insignia of sovereignty, was as lofty as the sky, that this expedition was undertaken to put down the Mohūr king who had refused to submit to the Kośar who had on a former occasion defeated in a pitched battle all the hostile forces of the South arrayed against them, and that the Vaḍukar served in this expedition as their vanguard. What is of more interest is that in one of them (the second extract above) the invaders are designated as the *new Moriyar*.

These several incidents unmistakably indicate that the invasion was by the mighty army of a victorious emperor for the purpose of bringing down a recalcitrant ruler of a South Indian principality who alone had refused submission when all others had been vanquished and overthrown by the Kośar fighting

[1] *History of the Tamils*, pp. 521-6; Paṇḍit Rāghava Aiyangar, *Cēran-Seṅguṭṭuvaṉ* (First ed.), 1915, p. 165 ff. The Paṇḍit has omitted this portion in the second edition of his work.

evidently under the banner of the Imperial Mauryas. Who these Kośar[1] and Vaḍukar were who formed part of the imperial forces? Were they allies or mercenaries? It is difficult to ascertain beyond doubt. But the allusion in one and the same passage not only to the fabulous wealth of the Nanda—undoubtedly a king of the great Nanda line—but also to the *Moriyar* invasion[2] by the author Māmūlaṉār, bears the weight of the evidence that these facts were connected by some association of ideas in the mind of the author.

Clues in the Sangam Literature

The Ancient Sangam Literature mentions the Mauryans as invaders, suggesting attempts at expansion.

'...He has gone on the path ... where the Mauryan newcomers came with their army with horses and fine chariots, cut into the mountains with splendid, white waterfalls and created paths for their chariot wheels to roll smoothly, to attack the king of Mōkūr who refused to submit to the Kōsars...'

– Sangam Poem 'Akanānūru 251, Māmoolanār, Pālai Thinai (source)

Akanānūru 69, Umattūr Kizhār Makanār Parankotranār, Pālai Thinai –

May you live long, my friend! Your body has
lost its beauty! Your dark, flower-like eyes
have lost their luster, and your pallor spots
have faded! Even though he has parted from
you, he will not delay his return. Do not cry!

He desires the pleasure of donating
generously and has gone to earn material
wealth. He went through forest paths
where delicate *marai* deer herds attack the
rounded, lovely, sour gooseberries that grow
on small-leaved trees with thick trunks. He
did not think about the hot paths when he left.

The Mauryas have carved into the
sky-touching mountains and created paths for
their chariots with iron wheels to roll smoothly.

He has left, forgetting sleep on your breasts
as fragrant as the fresh flowers in the forest
belonging to King Āy who wears sparkling gems
and heavy jewels, whose warriors with strong,
loud bows decorated with delicate peacock feathers
and darting arrows destroy a few forts and bring
their loots of precious jewels.

175

பாடியவர்: கள்ளில் ஆத்திரையனார், பாடப்பட்டோன்: ஆதனுங்கன், திணை: பாடாண், துறை: இயன் மொழி

எந்தை வாழி ஆதனுங்க என்
நெஞ்சம் திறப்போர் நின் காண்குவரே
நின் யான் மறப்பின் மறக்குங் காலை
என் உயிர் யாக்கையின் பிரியும் பொழுதும்
என் யான் மறப்பின் மறக்குவென் வென் வேல்
விண் பொரு நெடுங்குடைக் கொடித்தேர் மோரியர்
திண் கதிர்த் திகிரி திரிதரக் குறைத்த
உலக இடை கழி அறை வாய் நிலைஇய
மலர் வாய் மண்டிலத்தன்ன நாளும்
பலர் புரவு எதிர்ந்த அறத்துறை நின்னே.

Poet Kallil Āthiraiyanār sang to Āthanungan, Thinai: Pādān, Thurai: Iyan Moli

Āthanungan, my lord! May you live long!
Those who open my heart will see you there!
Should I forget you it will be only when
life leaves my body! I would have to forget
myself, to forget you who protect others in a
righteous way.

You are like the huge, round sun when it
settled behind the mountain cleft
cut as a path to the world by the Mauryas
with sky-high umbrellas, chariots with
tall banners and wheels with sturdy spokes.

Notes: This poet wrote Puranānūru 175 and 389. This is the only poem written for this small-region king, who was greatly generous. He ruled a country in the Vēnkatam area. He was an ancestor of Pulli. There are some scholars who speculate he was a descendant of Pulli.

This poem pictures Mauryans as invaders.

'...he went on the path, where the Vadukars who have great enmity tie the shed feathers of delicate peacocks with swaying walks, to their strong bows using long straps on the edges, shoot rapidly fitting the beauty of the tied fibers, creating sounds, and lead the Mauryas who desire to conquer the South, cutting into the rocks to let their chariot wheels with bright spokes roll...'

– Akanānūru 281, Māmoolanār, Pālai Thinai (source)

Kosars Attack and Mokur Palaiyan maran's Victory :

The Kosar tribes emerged as one of the last migrant groups to enter Tamilakam. Their first major confrontation was with Mokur Palaiyan Maran, whose forces successfully repelled their attack. Unable to establish control on their own, the Kosars later aligned themselves with the Mauryas, and allied with to lead a massive Invasion into part of a larger imperial advance into the Tamil country.

Source : The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai

'...He has gone on the path ... where the Mauryan newcomers came with their army with horses and fine chariots, cut into the mountains with splendid, white waterfalls and created paths for their chariot wheels to roll smoothly, to attack the king of Mōkūr who refused to submit to the Kōsars...'

– Sangam Poem 'Akanānūru 251, Māmoolanār, Pālai Thinai (source)

The latest of the immigrants into the Tamil country were the Kosar. It is said that they attacked Mohoor the Capital of Palayan-Maran and as they were repulsed there, the "Vamba-Moriyar" or the illegitimate Mauriyas came to their assistance,

and drove in their handsome chariots on the Pothiya Hill.[1] It appears therefore that the immigration of the Kosar took place in the 3rd or 2nd Century B.C., when the illegitimate Mauriyas were on the Magadha throne. The Kosar are said to have come from four different towns and they spoke four different dialects.[2]

Kosars and vadugars allied with Mauryas during South Invasion :-

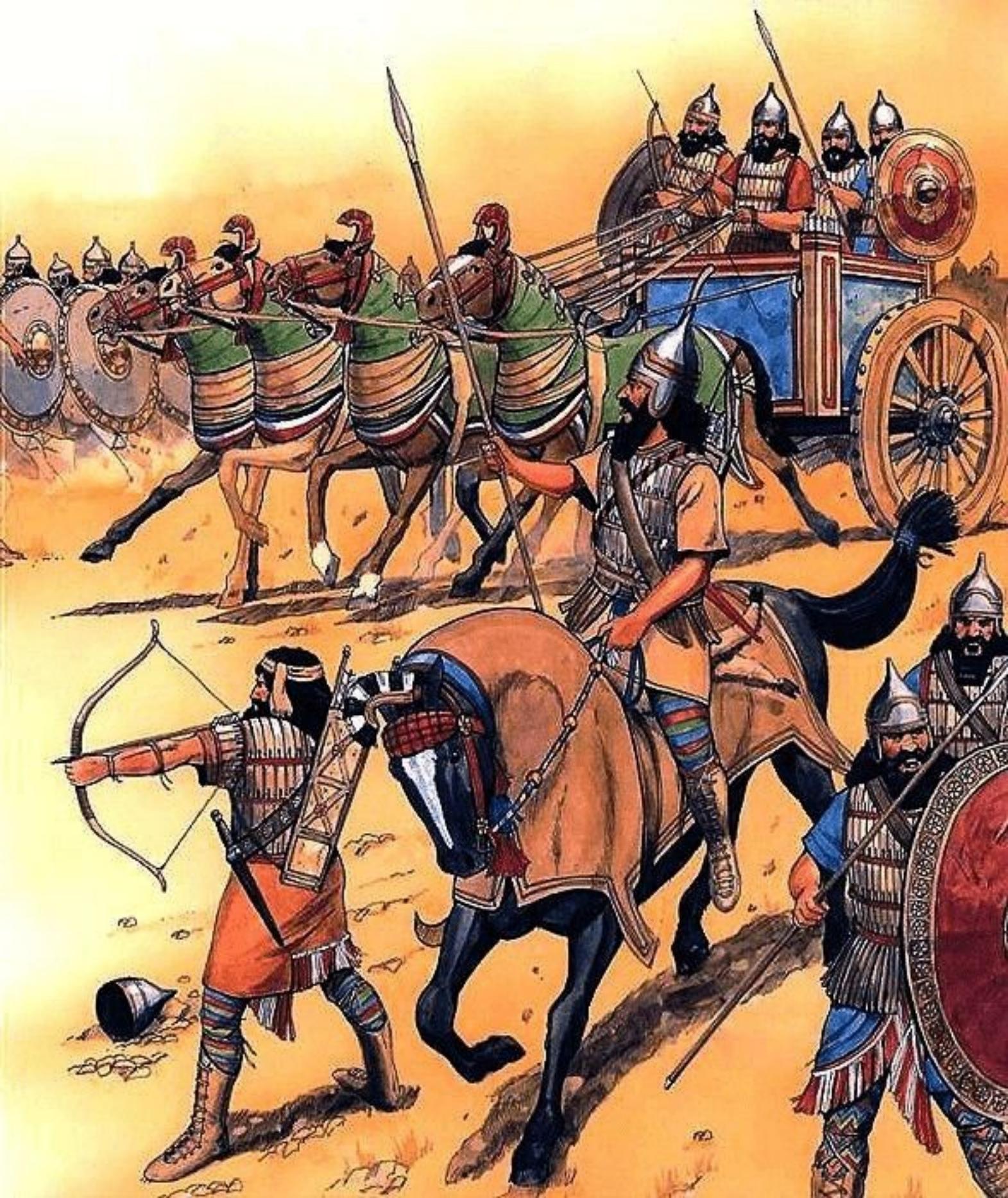
Kosars and vadugars are kannada - telugu peoples from southern and eastern Deccan together allied with Mauryas to attack Tamilakam . Mauryan imperial power was so friendly to the kosars as to be ready go to their help in their wars against their enemies.

Source :

1. Mauryan polity
by Dikshitar, V.R. Ramachandra

2. History Of Tamilnad
by Subramaniam, N.

3. Age of the Nandas and Mauryas
by Sastri, K.A. Nilakanta



The Mauryans were assisted by Vadukars of Andhra

> *he went on the path,* ***where the Vadukars who have great enmity*** *tie the shed feathers of delicate peacocks with swaying walks, to their strong bows using long straps on the edges, shoot rapidly fitting the beauty of the tied fibers, creating sounds,* ***and lead the Mauryas who desire to conquer the South, cutting into the rocks to let their chariot wheels with bright spokes roll.***

- Akananuru 281.

ṭaṅgalar vāḻi tōḻi vel koṭit-
tuṉaik ālanna punaitērk kōcar
toṉmū dālat tarumpaṇaip podiyil
innicai muracaṅ kaṭippikut tiraṅgat-
temmuṉai citaitta ñāṉṟai mōhūr
paṇiyā maiyiṟ pakaitalai vanta
mākeḻu tāṉai *vamba mōriyar*
punaitēr ṉēmi uruḷiya kuṟaitta
vilaṅguveḷ ḷaruviya aṟaivāi

—*Aham,* 251, by Māmūlaṉār.

"If he should hear of our unbearable anguish and grief here he would not, even for the sake of the *immense riches of the Nandas,* tarry there amidst the mountain rocks which the new Moriyar had cut down for the smooth passage of their well-adorned chariot-wheels when they came down upon the south with an army of horses and elephants because the king of Mohūr had refused to submit when the Kośar with chariots, swift-flying like the winds, routed the enemies' forces on the field of battle with their drums vociferously sounding on the high hoary Podiyil hill."[3]

There is an interesting reference to a Mauryan invasion of the South and a Kōśar involvement in it.[11] The Kōśars helped the Mauryas (called Mōriyar in Tamil) to subdue Mōhūr which was evidently situated to the south - east of the land of the Kōśars. Nilakanta Sastri agrees that the Mōriyar refers to the Mauryas of Magadha and that this reference confirms Bindusara's invasion of South India. This would mean that the first and the last Mauryan attempt to conquer Tamiḻaham failed. Krishnaswami Iyengar's view that the Mauryas reached the interior of Tamiḻaham and came right up to the Podiyil hill to the south-west of Madurai is untenable since the Podiyil referred to in the Ahanānūṟu source means only a village hall and has little to do with the Podiyil hill. The Mauryan-Kōśar episode can be summarised as follows: The Mōriyars helped by the Vaḍugars (i.e., the Telugu and Kannada speaking Northerners) invaded the northern borders of Tamiḻaham and Mōhūr, a principality to the east of the Tuḻu country of the Kōśars, refused to submit to them; and the Kōśars assisted the Mōriyar and the Veḍugars to conquer Mōhūr. The whole incident is concerned only with the northern-most areas of Tamiḻaham. This incident must have occurred when Bindusāra was the Mauryan ruler.

11. Ahanānūṟu 25/ll. 7-11.

for that purpose. Here is perhaps some fresh support for the identification proposed above of the Kōśar with the Satiyaputa ; but what is more important, the Mauryan imperial power was so friendly to the Kōśar as to be ready to go to their help in their wars against their enemies; this active intervention in the politics of the Tamil country brings to our view a phase of Mauryan imperialism that has so far escaped notice. The last reference in Māmūlanār[1] adds some more particulars; it says that when the Mōriyar turned to the south, the war-like Vaḍugar preceded them as their van, and the mountain which was cut to make a way for the chariots on this occasion is described as the large snow-mountain reaching up to the skies—obviously the Himālayas. This last detail betrays that Māmūlanār too is by no means free from the legendary notion about Mauryas that was the entire stock-in-trade of the two other poets; only he manages to convey to us some facts besides the legend. Vaḍugar is a rather vague term in Tamil literature ; it means literally northerners, and was generally applied to the Kannaḍa-Ṭelugu peoples of Southern and Eastern Deccan together. These peoples were included in the Mauryan empire, and it is probable that in a move further south they were called upon to take the lead.

may use a convenient modern expression for the relation, and that at least on one occasion the Mauryas went to the assistance of the Kōśar to enable them to subdue the rebellious chieftain of Mōhūr ; the Vaḍugar took a hand in this expedition.

Here too, the Mauryans are portrayed to be invading South India with the help of 'Vadukars'. The 'Vadukars' are believed to be the Telugu-speaking rulers of the time. The word "Vadugar" means "people from the north" in Tamil, so the Telugus and Badaga Kannadas, who lived north and west of the Tamils, were known as Vadugars

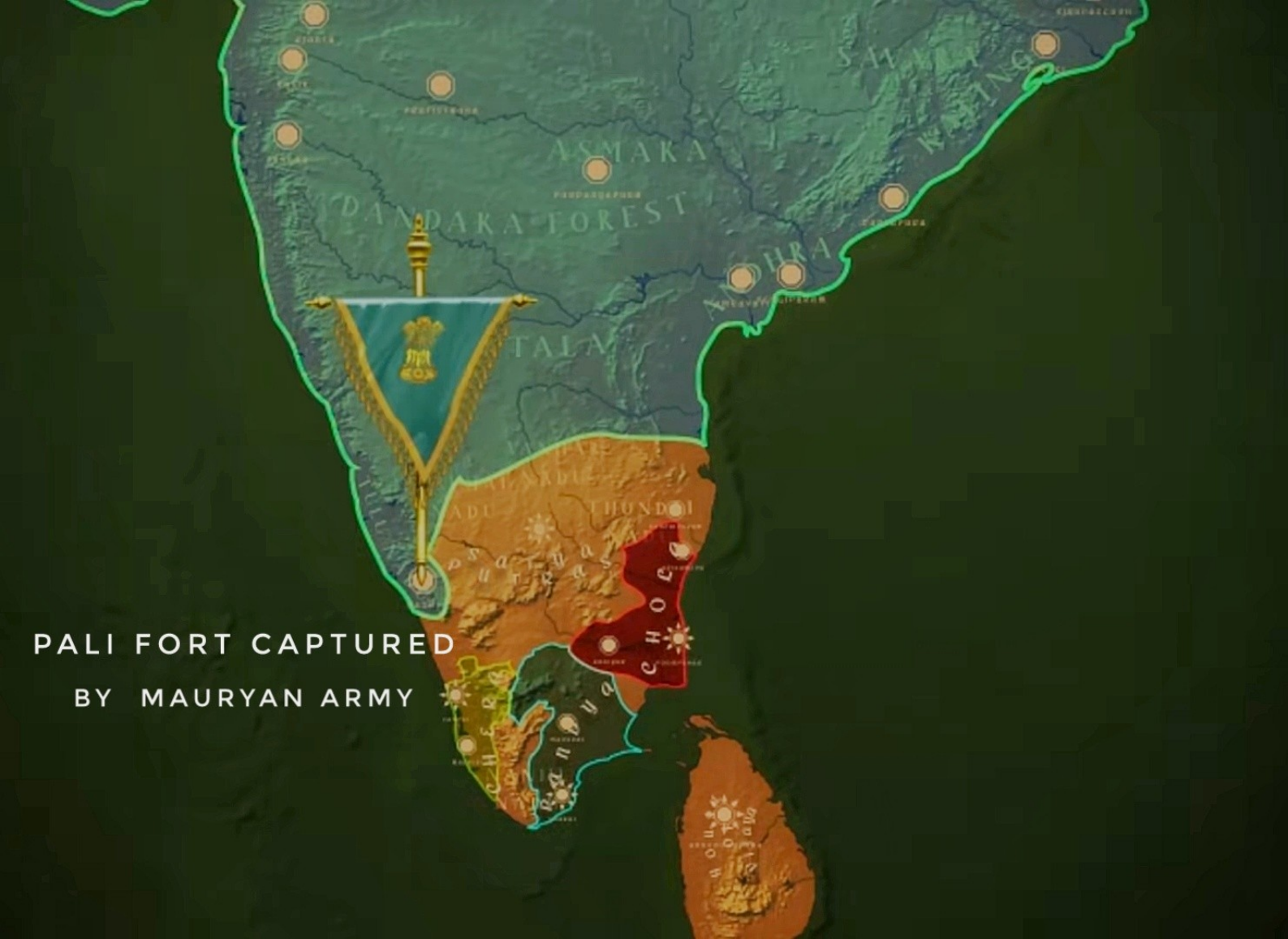
Kosars and Mauryas Captured Pali fort from Nannan marabian :

Nannan marabian (often called Sei Nannan or Nannan of Pazhi/Pálinâdu) was a chieftain who ruled a region in the far north-west of ancient Tamilakam (around present-day northern Kerala/Kannur and Tulunadu), and sources say he had forts in his territory. Kosars aided with mauryas captured pali fort from Nannan and killed his state elephant.

Source :

The Beginnings Of South Indian History by S.krishnaswami Aiyangar

MAURYAN ARMY
SOUTH INVASION
ROUTE
PALI FORT
MATSYA
KOSALA
VRJI
KAMRUP
PUNDRA
VANGA
RADHA
SAURASTRA
KUNTALA
ASMAKA
Pataliputra



PALI FORT CAPTURED

BY MAURYAN ARMY

the Podiyil Hill. These invasions must have taken place in the heyday of the Mauryan power after Chandragupta had entered into the definitive treaty with Seleucus I of Asia

(Nicator). It may be that he himself effected the conquest, or his son[26] as his father's viceroy, at Vidiśa. The invasion must have come through the later Burhanpur Road, the ancient Dakshiṇāpatha, leading from Avanti through Vidarbha into the Dekhan, and must have gone along the Western Ghats into the Tamil country avoiding Daṇḍāraṇyam as the Tamils called it (Sans. Daṇḍakāraṇyaṁ.) The inference is supported by (1) the Tamils regarding the country north of Pulikat as having been foreign in language, (2) their regarding the locality as a border land in which cattle forays could be committed with impunity, (3) their regarding Daṇḍāraṇyam as having been includ-

ed in the Aryan land as in the Padiṛṛuppattu[27] and in the Periplus of the Erythræan Sea[28].

The Maurya invasion and the attempt at occupation of the Tamil country should be referred to the period intervening the treaty between Seleucus and Chandragupta, and the thirteenth year of Asoka. Their dislodgment from the south must be referred to the period

27 சன்றமகன்

றண்டாரணியத்துக் கோட்பட்டவருடையைத்

தொண்டியுட்டந்து கொடுப்பித்துப் பார்ப்பார்க்கு.

Commentary.

இதன் பதிகத்துத் தண்டாரணிய மென்றது ஆரிய நாட்டில் உள்ளதோர் நாடு.

Padiṛṛupattu, VI. பதிகம்.

In respect of the Kośar and the Vaḍukar we have other confirmatory evidence. One

passage[14] in Paraṇar, a contemporary poet with Māmūlanār, states that this warlike tribe entered Nannan's territory after a battle in which Nannan lost his state elephant. This Nannan's territory is, according to certain poems, the Tuḷu-country (*Vide* Aham 15) and according to others (Naṟṟinai 391), Koṇkānam (Tamil for Konkanam, or Anglo-Indian, Konkan). That this territory actually took in parts of Konkan and Canara or Tuḷu is borne out by the fact that one of his famous hills Ēḻilmalai[15] exists to-day as Saptaśaila or Ēḻilmalai about 16 miles north of Cannanore. The Kośar then entered Nannan's territory through Konkaṇ, and had a south-east trend in their movement through Kongu, (Aham 195 and Śiliappadhikāram, Kongiḷan-

farther south. These Tamil works refer to these Kośar in association with the Mauryas, almost as constituting the advanced guard of

14 Kurumtogai 73. See note 4.

15 Narṛinai 391. See Note 3. Mont D'Ely of the medieval writers. Yule's Marco. Polo. Bk. III. Ch. 24. note 1.

their army of invasion. The Rāmāyaṇa con-

this limit is passed the language also changes (Moḻipeyartēm,[4] the country where the spoken language changes to another). The limit on the other side is given as the Tuḷu land or Koṇkānam [5], the territory of the chief Nannan in the first century of the Christian era, which

4 பனிபுடு சோலை வேங்கடத் தும்பர்
மொழி பெயர்தே எத்தரென்ப.

Māmulanār in Aham. 210/11.

வென்றியோடு
வில்லலைத்துண்ணும் வல்லாண் வாழ்க்கை
தமிழ்கெழு மூவர் காக்கும்
மொழி பெயர்தே எத்தபன்மலை யிறந்தே

Māmalanār in *Ibid* 31.

5 Aham 15. & Naṟṟiṇai 391.
மெய்ம்மலி பெரும்பூட் செம்மற் கோசர்
கொம்மையம் பசுங்காய்க் குடுமி விளைந்த
பாகலார் கைப் பறைக் கட்பீலித்
தோகை காவிற்றுஞ நாட்டன்ன.

Aham. 15. Māmūlanār

பொன்படு கொல்லிகான நன்ன னன்னாட்
டேழிற் குன்றம் பெறினும் பொருள்வயின்
யாஞ பிரிகிற் பவரே.

Naṟṟiṇai 391. Pālaipāḍiya Perungaḍungō.

was broken into by a new people Kōśar, as a result of a war in which Nannan obviously suffered defeat, and lost his state elephant.[6] Thus then, Tamil literature ascribable to about the first century of the Christian era supports the statement that this line constituted the southern boundary of the Mauryas except for a difference of half a degree in the eastern end.

The Tamil Confederacy

Historical records, including the Hathigumpha inscription of King Kharavela (c. 150 BCE), mention a "league of Tamil kingdoms" (*Tamira-deha-sanghatam*) that had existed for 113 years to deter northern powers like the Mauryas.
Tamil confederacy formed by chola king illanchetcheni against Mauryan forces .

Source :

1. The age of the Sātavāhanas

2. History Of Tamilnad by Subramaniam, N

3. History of Orissa from the earliest times to the British period by Banerji, R.D.

CHOLA KING ILLANCHETCHENNI
GATHERED TAMIL CONFEDERACY

Relying upon the data forthcoming from sources alien to Tamil, certain generalisations could be arrived at. They are: (1) The Tamils by about 300 BC were organised enough though internally fighting among themselves, they had the farsightedness to integrate their forces on occasions of need, especially threat from outside (e.g. Khāravela's reference to the Tamil confederacy)[12] so that Aśoka (Edicts II & XIII) could solicit their cooperation for a peaceful coexistence. (2) An organised society in which the luxuries (e.g. pearls and perfumes) and items of food (e.g. rice) were exported. This is to prove self-sufficiency in food production and existence of organised guilds, marketing artistic ornaments and objects. Thus, commercial contacts were established with countries, nearer home and abroad. (3) Matrimonial (e.g. Arjuna marrying a Pāṇḍya princess) and diplomatic relations (Aśoka's Buddhist missionaries, and a Chrēra king providing food to fighters in the Bhārata war, a hint at the proverbial hospitality of the Tamils). (4) Occasional skirmishes that took place between the Tamils and the northern states (e.g. reference to the Mauryan as intruder into the Tamil country).[13]

The Hathigumpha inscription of Khāravēla praises his valour and narrates his achievements and includes among the latter the destruction of a confederacy of Tamil powers which according to him was formed 113 years before the inscription. It is reasonable to suppose that Khāravēla ruled Kaliṅga in the first half of the 2nd century B. C. If it be so, we can suppose that the inscription was drawn up in c. 175 B. C. If the confederacy was 113 years old in c. 175 B. C. it must have been formed in c. 288 B. C. which falls within the reign of Bindusāra. So our earlier assumption that it was Bindusāra who attempted an invasion of the extreme south turns out to be correct. Thus we see that the

15. The five great Vēḷir chieftains.

north-south political relationship in historical times started with a Mauryan invasion in c. 288 B. C. followed by a

drawn by asses and at the same time he broke a league of the kings of the Tamil country which had existed for about 113 years. The city of Pithuṇḍa was the capital of

Break up of the Tamil league which had existed for 113 years.

The third and the most important of the references to the southern kingdoms is in the edicts of Aśoka. He refers to the Choḷas, Cheras and the Pāṇḍyas in addition to the Satiyaputas and the Tāmbapanni (Ceylon) as independent neighbours beyond the imperial borders. The Tamil kingdoms seem to have been able to resist northern aggression which Bindusara tried and Aśoka did not. There are vague references in the Śaṅgam literature to a Mauryan invasion of the South. It is quite probable that the Mauryas referred to in that literature were after all Bindusāra and his army. Their successful penetration to the southern borders of Mysore is clear from the occurrence of Aśokan Edicts. This attempt to expand the Mauryan arms to the extreme south must have been thwarted by the vigilance of the Tamil chieftains.

[Mauryan - Tamil Conflict]

Pandyan king Netunceliyan I claimed victory over Mauryan army (Aryans) :-

He was titled the Āriyappaṭai-kaṭanta Neṭuñceḻiyaṉ. The title signifies his defeat of the "northern Aryans" (Mauryan Army). Silapathikaram katturaikadai mentioned he vanquished the northern aryans and established peace in the Tamil country.This proven coliation of Tamil kings drove out Mauryan (Aryan) invader's from the Tamil region.

Source :

1. History of the Tamils from the earliest times to 600 A.D by Srinivas Iyengar,P.T

2. Puranānūru : translation in English with meanings

3. The Silappadikaram by V R Ramachandra Dikshitar

ARIYAPPATAI-KATANTA NETUNCELIYAN

TAMIL CONFEDERACY

These and many other things, illustrative of the unmatched rule of righteousness of the Pandyan Nedunjeliyan **who vanquished the army of the northern Aryans, and established peace in the southern Tamil country**...

- Silapathikaram Book II Katturaikadai

Pandyan king Ariyap-padai-kadantha-Nedunj-Cheliyan "or the Nedunj-Cheliyan who had defeated an Aryan army."[1] Some one of the Aryan kings of the Dekkan appears to have invaded the Tamil country during his reign, and the Pandyan king drove back the invaders, inflicting a signal defeat which earned from him the title of "Conqueror of the Aryan army." No particulars

Clash with northern kings: Poem 52 written by Maruthan Ilanākanār for Pāndiyan Koodakārathu Thunjiya Māran Valuthi refers to the Tamil king causing distress to northern kings. Poem 31 written by Poet Kōvūr Kilār for Chōlan Nalankilli describes northern kings trembling in fear of the king. Āriyappadai Kadantha Nedunchеliyan who wrote poem 183, got that title because of his victory over northern kings.

This is the first great epic poem in Tamil. The Epic form was borrowed from Sanskrit, but with respect of the subject-matter it is entirely original. The poem as we now have it is interspersed with a number of prologues, and epilogues, apparently by later hands than those of the author. It has already been pointed out that one of the prologues contradicts the statements in third canto.[34] The poem itself does not name the Pāṇḍiyan whose foolish behaviour brought about the destruction of Madura which is the final catastrophe of the poem; but the epilogue to the second canto identifies him with the Neḍuñjeḻiyan who defeated the army of the Āryas and who composed Puṟam 183. It says, "He conquered the army of the Northen Āryas and saw the Southern Tamil country united. Along with his queen of incomparable chastity, on his royal throne, he died, the Pāṇḍiyan Neḍuñjeḻiyan."[35].

Thus the writer of the epilogue interprets the phrase ஆரியப் படை கடந்த as "having defeated the Northern Aryans" whereas it may also mean, having crossed the place called Āryappaḍai, an ancient battle-field near Kumbhakoṇam.

Among the more important Pāṇḍyan rulers of the Saṅgam age the most reputed in history and epic was Āryappaḍaikaḍanda Neḍumcheḷiyan. His name indicates that he once conquered some Āryan hordes Who these Aryans were and when and where they clashed with this ruler are not known[6]. He ruled from Madurai and he was a tolerable poet himself. One of his poems praising the virtues of learning is noteworthy. According to the

and dances in which these were exhibited. These and many other things, illustrative of the unmatched rule of righteousness of the Pāṇḍyan Neḍuñjeḻiyaṉ,[4] who van-

[1] Cf. *Kuṟaḷveṇbā*, 55.

[2] *Ārapaṭī* (*Ārabhaṭi*)—'a kind of drama having for its topic the acquisition of wealth and centering round the achievements of great warriors as heroes, one of the four *nāṭakaviruttis*' (*Tamil Lexicon*, p. 242). See also *Śilа.*, canto iii, l. 13, comment.

[3] *Śāttuvadi* (*sātvati*)—'a variety of dramatic composition which has a semi-divine being for hero and treats of virtue, one of the four *nāṭakaviruttis*' (ibid., p. 1362).

[4] This Pāṇḍyan king who was a contemporary of Cēraṉ Śenguṭṭuvaṉ is called Araiśu-kaṭṭiliṟuñjiya Pāṇḍya-Neḍuñjeḻiyaṉ. We have other kings whose names were prefixed by Pāṇḍyan Ilavantikaippaḷḷituñjiya Naṉmāṟaṉ, Pāṇḍyan Cittiramaṭattutuñjiya Naṉmāraṉ, etc. The term 'tuñjiya' in these contexts means, simply, 'dead'. In order to distinguish the one name from the other it was probably then a tradition to prefix to each king's name the place where he died. It is said that the Sāmudiri dynasty ruling at Calicut continues this custom of naming themselves. See *Puranāṉūṟu*, p. 581 n.

quished the army of the northern Aryas, and established peace in the southern Tamil country, and who again slept eternal sleep seated on the throne with his queen of faultless chastity, are described.

Netunceliyan I was contemporary to bindusara period :-
(3 rd century BC)

Mangulam inscription from (3 rd century BC) claimed pandyan king nedumchelian give jain monks to stone beds .

Source : R. Umamaheshwari (2018). Reading History with the Tamil Jainas: A Study on Identity, Memory and Marginalisation

Figure 1.2. Mangulam: cave with the 'forgotten' inscription of Neṭuñceḻiyaṉ.

Meanwhile, continuing with the history of early Jaina settlements, between the third and first century BCE, numerous Tamil Brāhmi records have been found at various caverns, with beds cut out and rock-cut caves spread across Madurai, Pudukkottai and Tirunelveli districts of Tamilnadu. Who are the donors and donees of these records? It is interesting that after the Brāhmi records, the most numerous epigraphs, mostly donative, mentioning Jaina teachers, monks and nuns, occur between the sixth and thirteenth (also fourteenth century) CE in Tamilnadu. In the early Brāhmi records, we find mention of persons responsible for causing the cave beds in rock-cut caves and natural caverns to be made, donations to monks, which include merchants and other householders. According to Mahadevan, the early Tamil Brāhmi period dates between the third century BCE and first century CE, the late Tamil Brāhmi period between the second and fourth centuries CE and the early Vaṭṭeḻuttu period between the fifth and sixth centuries CE (Mahadevan 2003, p. 95).

⚔️ Battle of Mullur 📍(Gingee (or Jinji) on the southern limit of the ancient Aruva Nadu)

The Malaiyaman chief of mullur Defeated the Mauryan army (Aryans) in mullur town :-

The Malaiyamans were recognized as Velir chieftains who held significant power in ancient Tamilakam, they were feudatories of the Cholas.

Natrinai 170 mentioned, Malayaman chief of mullur defeated the aryan army single handedly in the mullur town and the aryan army ran away fear from mullur town . Then he Captured the fort . This Aryan army was considerably Mauryan Army who invading Tamil Country.

Source :

1. Natrinai - 170

2. History Of Medieval Hindu India by Vaidya C.V.

3. The Beginnings Of South Indian History by S.krishnaswami Aiyangar

நற்றிணை 170, பாடியவர் பெயர் கிடைக்கவில்லை, மருதத் திணை – பரத்தையின் தோழி ஆயத்தாரிடம் சொன்னது

மடக்கண், தகரக் கூந்தல், பணைத்தோள்,
வார்ந்த வால் எயிற்று, சேர்ந்து செறி குறங்கின்,
பிணையல் அம் தழை தைஇ, துணையிலள்
விழவுக் களம் பொலிய வந்து நின்றனளே;
எழுமினோ எழுமின், எம் கொழுநற் காக்கம்
ஆரியர் துவன்றிய பேர் இசை முள்ளூர்ப்,
பலர் உடன் கழித்த ஒள் வாள் மலையனது
ஒரு வேற்கு ஓடியாங்கு, நம்
பன்மையது எவனோ, இவள் வன்மை தலைப்படினே?

Natrinai 170, Unknown Poet, Marutham Thinai – What the concubine's friend said to her friends

With innocent eyes, hair rubbed with
thakaram paste, arms like bamboo,
straight white teeth, thick close thighs,
beautifully created leaf garments, the virali
of no equal stands alone splendidly at the
festival ground. Rise up! Rise up!

Let us protect our man from her.

If she succeeds, what is the use of many of
us being together? We'll be like the Aryan
invaders who ran away in fear from the very
famous Mullūr town, when attacked by
Malaiyamān Kāri with a bright sword and
an army with spears of no match.

மலையன் (one of the chiefs of Sangam age) of instantly drawn bright sword (7) in the Aryans (name of a race ஆரியர்) thronged முள்ளூர் (name of a village) of great fame (6).

Note: மடம் (1) = 1) Ignorant, innocent, simple, lazy, (< மடி?).

2) Inviting, acquiescing, swallowing (< மடு?).

Mullūr is near Jiñji, on the southern limit of the ancient Aruva Nāḍu.

Now what will be a great surprise to many is that this part of South India not only came under the sway of the Aryan people but also under the influence of the Aryan language. It seems clear from the old Tamil poets that the language of this part of South India was Aryan The Tamil poets of the first century A. D. not only describe this part as Vadukarmana, end of the Northerners' territory, but also call it Molipeyartam, that is, the country where the spoken language changes to another. Ditto page 84. At page 93 ditto, we read that the new invadors were called in Tamil poems Vada Vadukar (the northern northerners) and VambaVadukars (or the new northerners). Further it is stated that the Malayaman chief of Muller defeated single-handed the *Aryans* that had laid siege to his fort. Finally in summing this chapter on Aryan invasion of South India, Mr. Krishnasvami Aiyangar says: "The Aryan invasion went along the western ghats avoiding Dandāraṇya as it is called by the Tamils. This inference is supported by the fact (1) that the Tamils regarded the land north of Pulikat as *foreign in language* and (2) their regarding the Dandāraṇya as the land of the Aryans. Again in the chapter on the Dawn of the Christian era he observes at page 128. "The northern frontier of the Tamil lands was held by Nannan of the Tullu country in the west and Pulli of Vengadam (Tirupati) in the east, further north being the land of the Aryas (Vadukars) and Dandāraṇya." Thus it is clear from ancient Tamil literature that from about 250 B. C. to the first century A. D. South India as far as Pulikat in the east and Bhatkal in the west was under Aryan sway and spoke the Aryan language.

in Narriṇai 170,[18] where the Malayamān chief of Mulḷūr is said to have sallied out and defeated single-handed the 'Aryas' that had laid seige to the fort. We have already referred to Pulikat as the limit of Aryan land in Kuruntogai II,[19] and to the change of language when one passed either this or the hill Venkata (Tirupati).[20] These taken together seem to warrant the inference that there was a series of Aryan invasions under the Mauryas and their successors the Andhras, as distinct from Aryan settlements previous to these, and that the Tamil kings and chiefs stemmed the tide of invasion successfully so far as to rank among the allies of the great Mauryan Emperor Asoka on terms of equality, as in fact they are referred to have been in the Asoka edicts. In this connection it deserves to be noted that the same poet

18 எழுமினெழுமினெங் கொழுநற்காக்க
மாரியீர் துவன்றிய பேரிசை முளரூர்ப்
பலருடன் கழித்த வொள்வாள் மலையன
தொருவேற் கோடியாங்கு.

Narṛiṇai 170, author not known.

19 See note (1)

20 Aham 15 & Narṛiṇai 391. See note 3.

⚔️ Battle of Vallam 📍(Chengalpattu district)

After the Battle of Mullur , Mauryan army retreated to Vallam near (Chengalpattu district) and met Chola Army . Akananuru - 336 recorded , The Chola king decisively defeated an Aryan army, halting its advance into the Tamil country. This victory was not an isolated event, but part of a wider pattern of resistance by the Cholas, Cheras, and Pandyas against northern military interventions. Far from being passive recipients of northern influence, the Tamil kings asserted their sovereignty through force of arms, defending their political independence and cultural identity. The Battle of Vallam stands as early testimony to the strength of Tamil military power and the determination of the southern kingdoms to remain unconquered. In this Battle of Vallam, Both side has heavy ccasualties. After the battle Mauryan Army was retreated to the Famous pali fort. But The Tamil confederacy under chola king illanchetchenni persuted enemy to the Pali fort .

Source : 1. Akananuru - 336

2. The Tamils Eighteen Hundred Years Ago by V. Kanakasabhai. Page - 55

...If I don't do that, may the large bangles on my perfect forearms break **like the Aryan forces that were destroyed by the brave Chozha** warriors with victorious spears and shields as dark as the rain clouds, who darted arrows from their fort in Vallam town, situated behind a protective forest.

- Akanānūru 336

but also the Cholas and Cheras of this period considered themselves as rivals to the Aryas. Reference is made to frequent collisions between the Tamil Kings and the Aryas, in which the latter were defeated. One of the Pandyan Kings had the title Ariyappadai-Kandanta-Nedunj Cheliyan, which meant that he had defeated an Aryan army.[2] A Chola King is said to have routed the Aryas in a battle at Vallam (near the modern Tanjore).[3]

Final Battle : Mauryan - Tamil Conflict

⚔️ Battle of Cheruppali 📍 (Tulu nad)

[Destruction of Pali Fort]

"Bindusara's attempt to defeat the three states Chera, Chola, and Pandia (between 290 BC and 275 BC) ended in vain. Chola King IllanChetChenni (295 BC to 235 BC) defeated him at the Cheruppazhi war and gained the title Cheruppali erintha illanchetchenni (destroyer of Pali fort) . After every defeat the Mauriyas kept sending more and more troops which were repulsed again and again. The Mauryas started retreating into TuluNadu which they had captured earlier and had converted it into their stranghold. The Cholas didn't just stop there but drove them well into Tulunadu and destroyed their main fort "Pazhi". The destruction was so complete that Mauriyas dropped their very intention to invade Tamil Nations.

Source : 1. Purananuru - 378

2. Akananuru - 375

3. The Chronology Of The Early Tamils
by K N Sivraja

4. The Beginnings Of South Indian History
by S.krishnaswami Aiyangar

Battle of Vallam
And Battle of Muttur
Cheruppali
Fort
Tamil Confederacy
Counter Attack

MOZHIPEYAR DESAM
Chennai
Kanchi
TULUNAD
TONDAINAD
ERUMAINAD
KUTIRAKALA
TAGADUR
ARAVANAD
Kasaragodu
Ezhil Malai
Chellur
Pazhi
KOLLIMALAI
NILAGIRI
SITANAD
PUZHINAD
PUNNAD
KARKAINAD
KONGUNAD
PUNANAD
Kaverippattanam
Tondi
Karuvur
CHOLAS
Uraiyur
Nagappattanam
Venni
KUDANAD
PARAMBUMALAI
PANJINAD
Vanchi?
Muchiri
CHERAS
Madurai
NAGA NAD
KUTTANAD
AYKKUDI
PANDYAS
Arabian sea
VANNI NAD
VENAD
Korkai
EELA NAD
AY KINGDOM
MANJANAD
Kanyakumari

BATTLE OF
CHERUPPALI
(📍 Tulu nad)

சோழன் செருப்பாழி எறிந்த

இளஞ் சேட் சென்னி

CHERUPPALI ERINTHA ILLANCHETCHENNI
DESTROYER OF PALI FORT

ILLANCHETCHENNI

பாடியவர்: ஊன்பொதி பசுங்குடையார், பாடப்பட்டோன்: சோழன் சோழன் செருப்பாழி எறிந்த இளஞ்சேட் சென்னி, திணை: பாடாண், துறை: இயன் மொழி

தென் பரதவர் மிடல் சாய
வட வடுகர் வாள் ஓட்டிய
தொடையமை கண்ணித் திருந்து வேல் தடக்கைக்
கடுமா கடை இய விடு பரி வடிம்பின்
நல் தார்க் கள்ளின் சோழன் கோயில்
புதுப் பிறையன்ன சுதை செய் மாடத்துப்
பனிக் கயத்தன்ன நீள் நகர் நின்று என்
அரிக் கூடு மாக் கிணை இரிய ஒற்றி
எஞ்சா மரபின் வஞ்சி பாட
எமக்கென வகுத்த அல்ல மிகப்பல
மேம்படு சிறப்பின் அருங்கல வெறுக்கை
தாங்காது பொழி தந்தோனே அது கண்டு
இலம் பாடு உழந்த என் இரும் பேர் ஒக்கல்
விரல் செறி மரபின செவித் தொடக்குநரும்
செவித் தொடர் மரபின விரற் செறிக்குநரும்
அரைக்கமை மரபின மிடற்றியாக்குநரும்
மிடற்றமை மரபின அரைக்கியாக் குநரும்

கடுந்தெறல் இராமன் உடன் புணர் சீதையை
வலித்தகை அரக்கன் வௌவிய ஞான்றை
நிலஞ்சேர் மதர் அணி கண்ட குரங்கின்
செம் முகப் பெருங் கிளை இழைப் பொலிந்தாஅங்கு
அறாஅ அருநகை இனிது பெற்றிகுமே
இருங்குளைத் தலைமை எய்தி
அரும் படர் எவ்வம் உழந்ததன் தலையே.

Poet Oonpothi Pasunkudaiyār sang for Chōlan Cheruppāli Erintha Ilanchētchenni, Thinai: Pādān, Thurai: Iyan Moli

He ruined the strength of the southern fishermen,
and drove away the Vadukars with swords,
Chōlan who wears a lovely garland, carries a perfect
spear, dons an elegantly braided strand, rich in liqour
and spurs his swift horse.

I stood at this huge plastered mansion like a cool pond,
and beat my dark *kinai* drum with sharp sounds and sang
songs in *vanji* mode in a traditional manner. He gave
me many splendid precious jewels that awed me.
When my large family saw that, they took the finger
ornaments and put them on their ears, put the ear jewels
on their fingers, those meant for the waist on their
necks, and those meant for the necks on their waists.
They were like a huge family of monkeys with gaping red
mouths scooping up the beautiful ornaments that fell
to the ground, when the mighty demon snatched away
Raman's wife Seethai. We were so happy to be free of
despair and free of suffering and I could not stop laughing
because I stand as the head of a large family.

Notes: Puranānūru 10, 203, 370 and 378 were written by this poet. This king goes by the names சோழன் பாமுளூரெறிந்த நெய்தலங்கானல் இளஞ்சேட் சென்னி, சோழன் நெய்தலங்கானல் இளஞ்சேட் சென்னி and சோழன் செருப்பாழி எறிந்த இளஞ்சேட் சென்னி.

அகநானூறு 375, இடையன் சேந்தங்கொற்றனார், பாலைத் திணை – தலைவி தோழியிடம் சொன்னது

“சென்று நீடுநர் அல்லர், அவர் வயின்
இனைதல் ஆனாய்” என்றிசின் இகுளை,
அம்பு தொடை அமைதி காண்மார் வம்பலர்
கலன் இலர் ஆயினும், கொன்று புள் ஊட்டும்
கல்லா இளையர் கலித்த கவலைக்,
கண நரி இனனொடு குழீஇ நிணன் அருந்தும்
நெய்த்தோர் ஆடிய மல்லல் மொசி விரல்,
அத்த எருவைச் சேவல் சேர்ந்த
அரை சேர் யாத்த வெண்திரள், வினை விறல்
எழாஅத் திணி தோள் சோழர் பெருமகன்
விளங்கு புகழ் நிறுத்த இளம்பெருஞ்சென்னி
குடிக் கடன் ஆகலின், குறை வினை முடிமார்
செம்பு உறழ் புரிசைப் பாழி நூறி
வம்ப வடுகர் பைந்தலை சவட்டிக்,
கொன்ற யானைக் கோட்டின் தோன்றும்
அஞ்சுவரு மரபின் வெஞ்சுரம் இறந்தோர்
நோய் இலர் பெயர்தல் அறியின்,
ஆழல மன்னோ தோழி என் கண்ணே.

Akanānūru 375, Idaiyan Chēnthankotranār, Pālai Thinai – What the heroine said to her friend

My friend! You tell me I worry
about him, and that he's not one to
stay away for long.

My eyes will not cry, my friend, if I
know that he'll be back without any
harm from the fierce wasteland,

where
uneducated wasteland warriors shoot
at travelers on forked paths, just to
practice arrow skills, even if they don't
have any jewels, feed their bodies to
birds, and packs of foxes gather to eat
flesh, male vultures with their flocks
get blood on their huge, joined claws
and rest on the thick, white branches
of *yā* trees with trunks that appear like
the tusks of elephants that crushed the
heads and killed Vadukars in their Pāzhi
fort with walls like copper that was ruined
as a duty to his citizens and to finish his
war work by king Ilamperunchenni, efficient,
victorious Chozha heir with strong shoulders,
who established great fame.

ring to one and the same individual and no more. During the time of Karikālan I, the great Cenni, his son should naurally be expected to be known as Ilañcēdcenni, the young Cenni, who as heir-apparent was ruling a distant province. I have interpreted the word 'செம்' in the same Cēdcenni in the light of the political circumstances obtaining at the time; but the term may mean also 'noble.'[1] He was also called Neytalankānal Ilañcēdcenni, because he was in charge of that maritime district, noted by Ptolemy as 'Paralia of the Soretai'. His conquest of a northern hill fort and his victory over a forest chieftain presumably gained for him the additional title Ceruppaāḷi-Yeṛinta-Ilañcēḍcenni. He should have been a seasoned warrior and pretty well-advanced in years when he succeeded the ill-starred Killi of Uraiyūr. For an account of this sovereign's character and acts readers are referred to the poems of the contemporary poets noted in the Tables.

was silk manufacture and who might have formed part of the Mauryan army. It seems to be these people who had laid hold of the hill fort Pāḷi of Nannam from which these were dislodged by the Chola king, Neydalaṁkānal Iḷanjētchenni, identical in all probability with the father of Karikāla, the great Chola. In this connection these people are referred to as Vaḍa Vaḍukar (the Northern Northerners) in Puram 378,[16] and Vamba Vaḍukar (the new Northerners) in Aham 375.[17] It is again the same general movement of the northerners that is reflected

16 தென்பரதவர் மிடல் சாய
வடவடுகர் வாளோட்டிய
னற்றற் கள்ளின் சோழன் கோயில்.

Puram 378. Ūnpodi Paśungudayār in honour of Ilanjētchenni destroyer of Pāḷi or Śeruppāḷi,

17 சோழர் பெருமகன்
வினங்குபுகழ் நிறுத்தவளம் பெருஞ்சென்னி
சூடிக் கடலுகவின்குற வினைமுடிமார்
செம்புறழ் புரிசைப பாழி நூறி
வம்பவடுகர் பைந்தலைச வட்டி.

Aham 375/74 by Iḍayan Śēndan Koṛṛanār.

Bindusara Maurya campaign of Tamilakam was utterly Failed :

After the destruction of Pali fort, Bindusara under Mauryas dropped their very intention to invade Tamilakam and they retreat back to their territory . Tamilakam remain unconquerable . Kalinga region aslo independent till Ashoka conquest of kalinga ..

Source : 1. History Of Tamilnad by Subramaniam, N.

2. Sangam tamilakam mattu kannada naadu nudi - by Settar .S

3. Utkal University History Of Orissa by N.K.Sahu, M.A.,Ph.D.D.Litt

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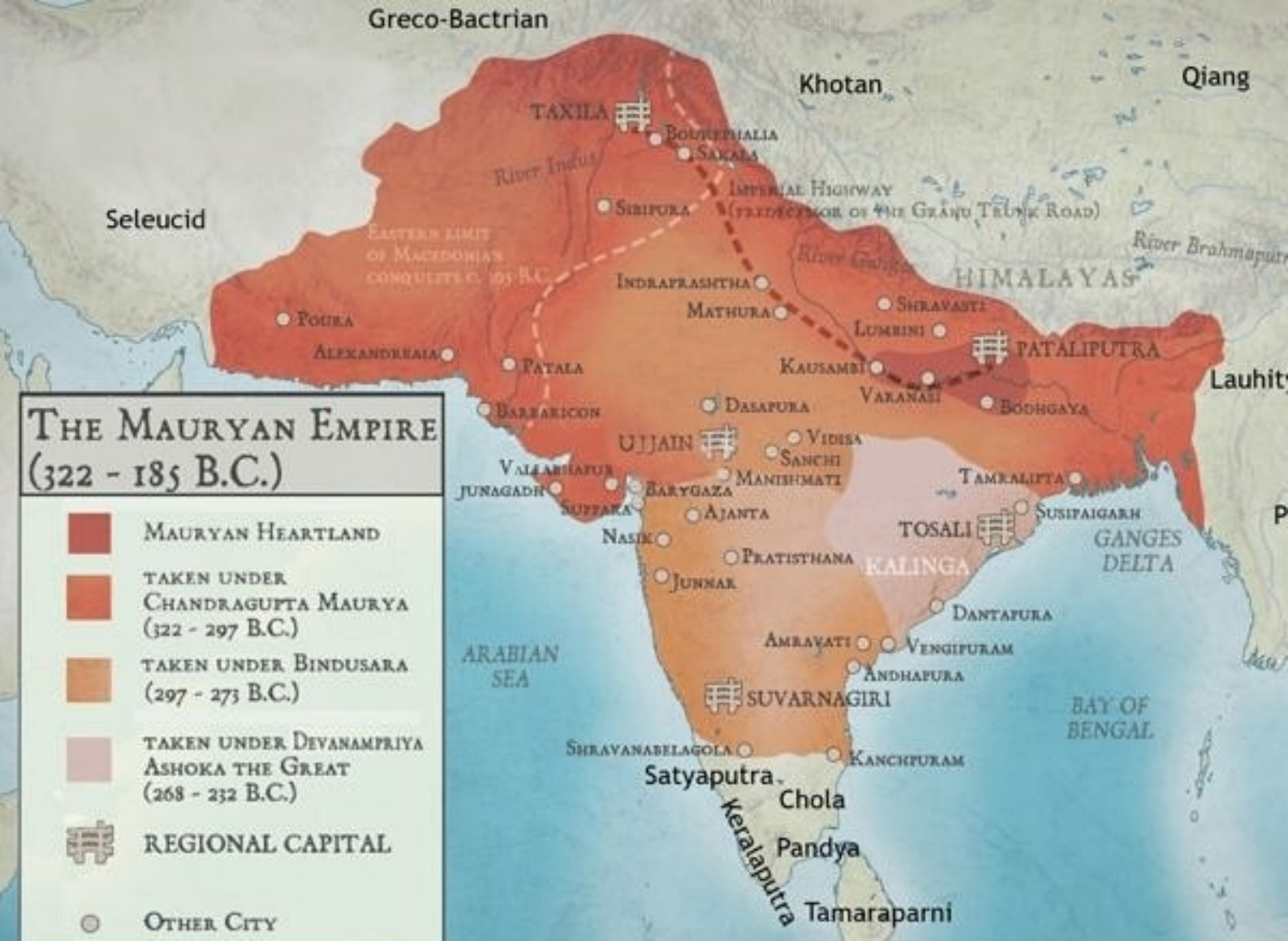
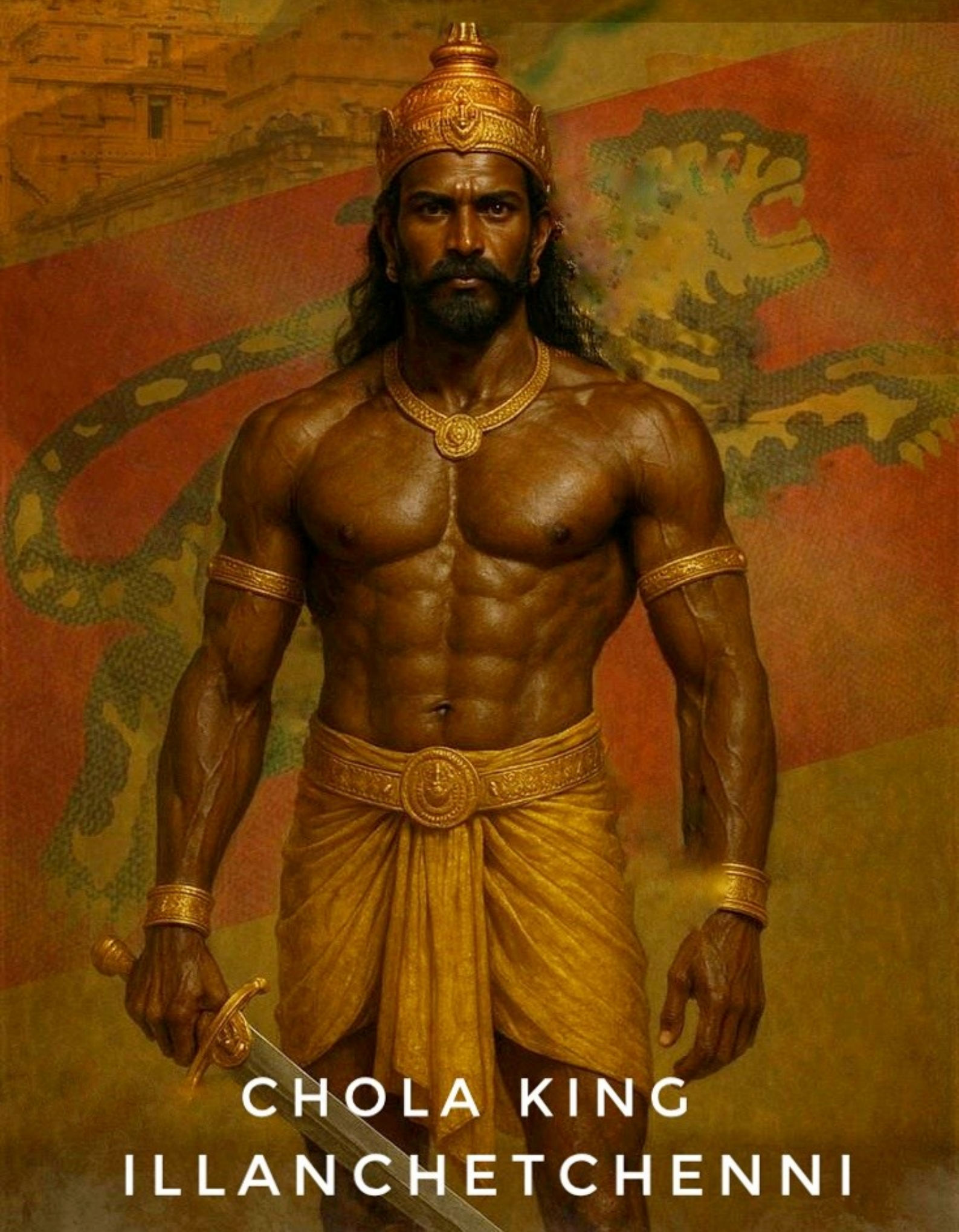
Maurya Empire

Emperor

Bindusara
(Amitrochates)



The Mauryan Empire (322 - 185 B.C.)
Mauryan Heartland
taken under Chandragupta Maurya (322 - 297 B.C.)
taken under Bindusara (297 - 273 B.C.)
taken under Devanampriya Ashoka the Great (268 - 232 B.C.)
REGIONAL CAPITAL
Other City
Greco-Bactrian
Khotan
Qiang
Seleucid
Lauhity
TAXILA
Bouhephalia
Sakala
River Indus
Imperial Highway (predecessor of the Grand Trunk Road)
Sibipura
Eastern limit of Macedonian conquests c. 305 B.C.
River Ganges
River Brahmaputra
HIMALAYAS
Indraprashtha
Mathura
Shravasti
Lumbini
PATALIPUTRA
Poura
Alexandreaia
Patala
Kausambi
Varanasi
Bodhgaya
Barbaricon
Dasapura
UJJAIN
Vidisa
Sanchi
Vallabhapur
Junagadh
Barygaza
Manishmati
Tamralipta
Suppara
Ajanta
Susipaigarh
TOSALI
Nasik
Pratisthana
KALINGA
GANGES DELTA
Junnar
Dantapura
Amravati
Vengipuram
Andhapura
ARABIAN SEA
SUVARNAGIRI
BAY OF BENGAL
Shravanabelagola
Kanchpuram
Satyaputra
Chola
Keralaputra
Pandya
Tamaraparni


CHOLA KING
ILLANCHETCHENNI

PANDYAN KING
NETUNCELIYAN I

Mauryan author. But Megasthenes, an undoubted contemporary of Chandragupta Maurya refers to the Pāṇḍyan kingdom though he embellishes his account with a lot of pleasant fiction. The first serious first hand and historical reference to the Tamil kingdoms occurs in the rock-edicts of Aśoka. The reign of Bindusāra who conquered South India down to the northern fringes of Mysore introduced the Tamil country to the north earnestly for the first time. The southern Tamil states seem to have been at least jointly powerful enough to stem the tide of Mauryan invasions. Aśoka did not try an invasion of the Tamil kingdoms, for after Kalinga he had decided not to conquer territories by force. The Hathigumpha inscription of Khāravēla mentions a confederacy of the Tamils which he claims to have broken. These references suggest that the Tamil kingdoms were not only warlike and capable of defending themselves but had reached an advanced stage of civilization, agricultural as well as commercial.

The three kingdoms (Trairajya) formed already the traditional polity of the Dravidian system and with the control of oceanic commerce and close relations with both the Mediterranean and the islands of the Pacific, the region evolved peacefully and attained a high state of economic prosperity. Megasthenes had heard of the Pandyas. The country was at that time said to have been ruled by a queen whose army was composed of five hundred elephants, four thousand cavalry and 130,000 infantry. No doubt it is this military strength which prevented the Mauryas from annexing the country.

There is an interesting reference to a Mauryan invasion of the South and a Kōśar involvement in it.[11] The Kōśars helped the Mauryas (called Mōriyar in Tamil) to subdue Mōhūr which was evidently situated to the south - east of the land of the Kōśars. Nilakanta Sastri agrees that the Mōriyar refers to the Mauryas of Magadha and that this reference confirms Bindusara's invasion of South India. This would mean that the first and the last Mauryan attempt to conquer Tamiḻaham failed. Krishnaswami Iyengar's view that the Mauryas reached the interior of Tamiḻaham and came right up to the Podiyil hill to the south-west of Madurai is untenable since the Podiyil referred to in the Ahanānūṛu source means only a village hall and has little to do with the Podiyil hill. The Mauryan-Kōśar episode can be summarised as follows: The Mōriyars helped by the Vaḍugars (i.e., the Telugu and Kannada speaking Northerners) invaded the northern borders of Tamiḻaham and Mōhūr, a principality to the east of the Tuḻu country of the Kōśars, refused to submit to them; and the Kōśars assisted the Mōriyar and the Veḍugars to conquer Mōhūr. The whole incident is concerned only with the northern-most areas of Tamiḻaham. This incident must have occurred when Bindusāra was the Mauryan ruler.

11. Ahanānūṛu 25/ll. 7-11.

He describes the attempt to invade as if he had seen it firsthand. The poet describes how the Mauryas approached Tamil Gam with a huge army, how the Vadugas stood at the forefront of this army and guided them, and how they tried to defeat the frontier leaders like Mohar who did not cooperate with their war plan.

'The Mauryas brought strong chariots to cross the inaccessible hills that kissed the sky; their wheels, decorated with flags, made new tracks wherever they rolled and advanced. In this hilly region of sparkling rivers, an elephant had tied a tiger with its white tusks; when the tiger struggled to escape from this bondage, it once again threw it to the ground and, crushing it, rushed proudly towards the teak forest,' says Mamulanar at one point." The Mauryas are sometimes named by the Sangam poets with the prefix 'vamba'." 'vamba' has been given the meanings of 'newcomers', 'outsiders', 'foreigners', 'wayfarers', 'warlike'. The poet also describes the Mauryan army's support for the Kosharas, who came to the aid of the Mauryans, and the Mauryan army's enemy Mohar. He also mentions that the Vadugas, who were famous for archery, were at the forefront of the Mauryan army and guided it. Perhaps on such an occasion, when the Cholas attacked the fort of a leader named 'Paati', the heads of the Vadugas were cut off and spread on the ground, it looked like the tusks of elephants with their tusks cut off, and it is curious whether there is any connection between the picture given by the poet Idaiyan Shendan Kojranar and the picture of the battlefield where the Mauryans fought.31

There is a belief that the Mauryas attacked as far as the Podiya hills on the southern edge. But this is not acknowledged in the Sangam literature. If this is true, then the Tamil political forces would have been awakened by this attack, strengthened their organization, expelled the Mauryas from Tamilnadu and made strict precautions against their setting foot there ever again.

'*Pañcha Jātaka satāni*'. In the light of this the expression '*Tivasasata*' must be 300 years and not 103 years. In Line 11 it has been stated that Khāravela shattered the territorial confederacy of the Tāmil States that was in existence for 1300 years (*Terasavasasata*). Although this 1300 years is taken here as a round number, the confederacy of the Tamil States which remained unconquered by Mahāpadmananda, Chandragupta and Aśoka, must be taken to have existed for a very long time before Khāravela. This '*Terasavasasata*' means 1300 years and in this analogy '*Tivasasata*' must be taken as 300 years.

Ashoka mentioned Tamil Kingdoms are outside kingdoms :-

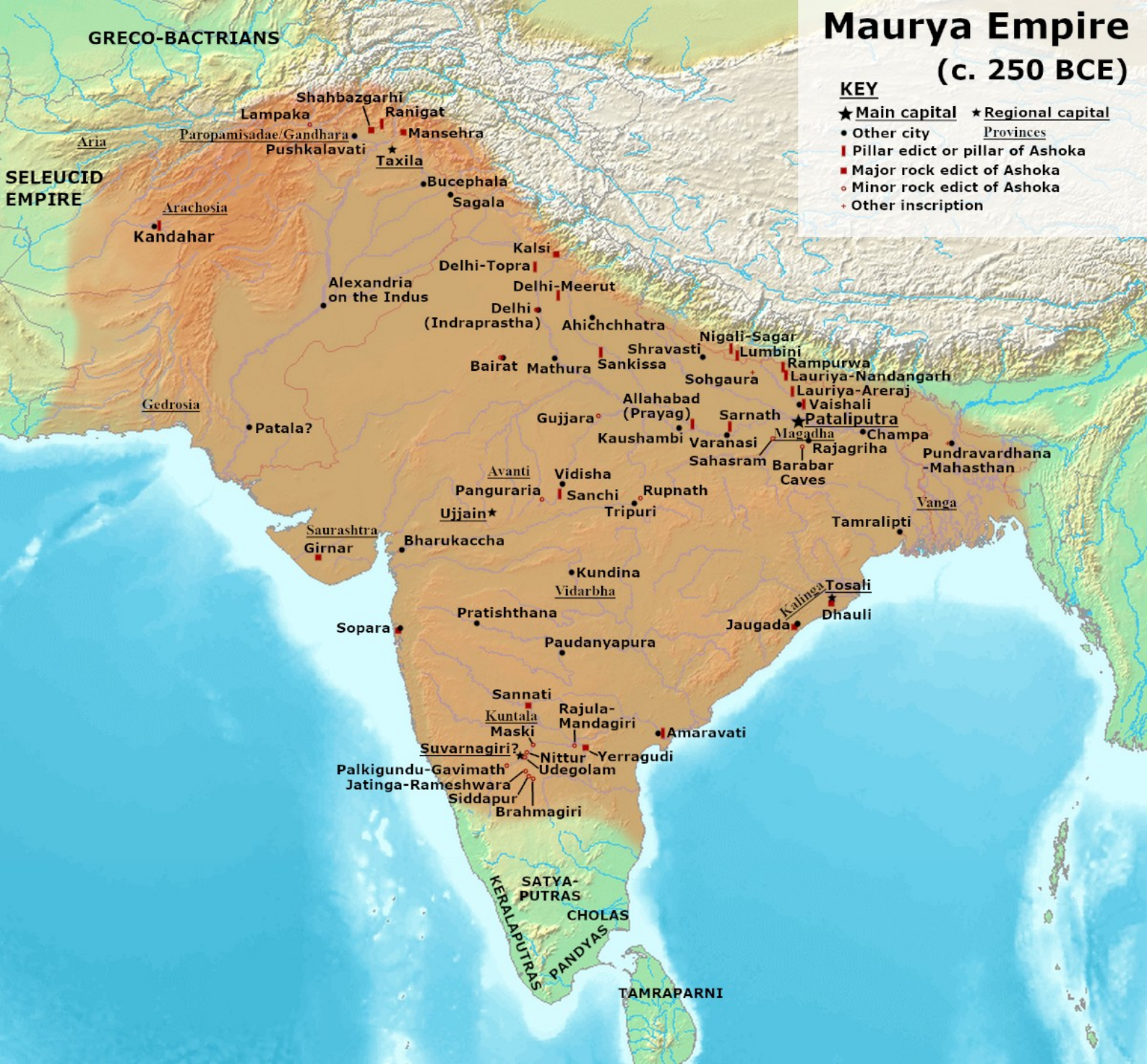
In Rock Edict II, Ashoka lists neighboring regions where his policies (especially dhamma and medical facilities) were extended beyond his borders. He names the southern Tamil polities separately from his empire. The Mauryan Empire did not conquer the Tamil kingdoms . The Chola, Pandya, and Chera regions remained independent Ashoka only maintained diplomatic and cultural influence, not political rule.

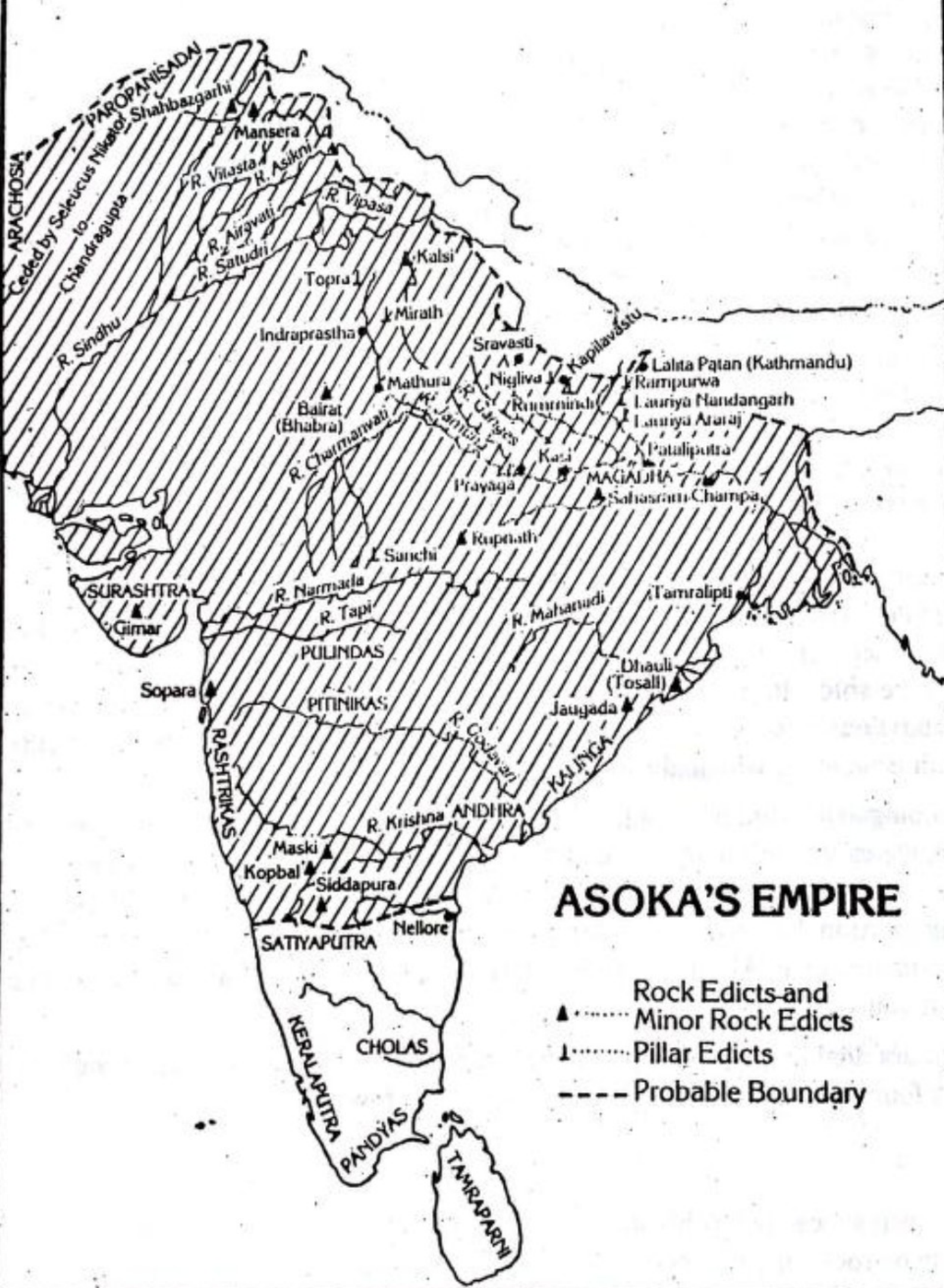
Source : 1 . Inscriptions of Asoka, Vol. I by Hultzsch, E.

2. Utkal University History Of Orissa
by N.K.Sahu, M.A.,Ph.D.D.Litt

3. An Early History Of Orissa No.16
by Mittal,amar Chand

4. A brief history of India
by Alain Daniélou


Maurya Empire
(c. 250 BCE)
KEY
Main capital
Regional capital
Other city
Provinces
Pillar edict or pillar of Ashoka
Major rock edict of Ashoka
Minor rock edict of Ashoka
Other inscription
GRECO-BACTRIANS
SELEUCID EMPIRE
Aria
Arachosia
Gedrosia
Kandahar
Shahbazgarhi
Lampaka
Ranigat
Paropamisadae/Gandhara
Mansehra
Pushkalavati
Taxila
Bucephala
Sagala
Kalsi
Delhi-Topra
Alexandria on the Indus
Delhi-Meerut
Delhi (Indraprastha)
Ahichchhatra
Nigali-Sagar
Shravasti
Lumbini
Bairat
Mathura
Sankissa
Rampurwa
Sohgaura
Lauriya-Nandangarh
Lauriya-Areraj
Vaishali
Allahabad (Prayag)
Sarnath
Pataliputra
Gujjara
Patala?
Kaushambi
Varanasi
Magadha
Champa
Rajagriha
Sahasram
Barabar Caves
Pundravardhana -Mahasthan
Avanti
Vidisha
Panguraria
Sanchi
Rupnath
Ujjain
Tripuri
Vanga
Tamralipti
Saurashtra
Girnar
Bharukaccha
Kundina
Vidarbha
Kalinga
Tosali
Dhauli
Pratishthana
Jaugada
Sopara
Paudanyapura
Sannati
Kuntala
Rajula-Mandagiri
Maski
Amaravati
Suvarnagiri?
Nittur
Yerragudi
Udegolam
Palkigundu-Gavimath
Jatinga-Rameshwara
Siddapur
Brahmagiri
SATYA-PUTRAS
KERALAPUTRAS
CHOLAS
PANDYAS
TAMRAPARNI


ARACHOSIA
Ceded by Seleucus Nikator to Chandragupta
PAROPANISADAI
Shahbazgarhi
Mansera
R. Vitasta
R. Asikni
R. Vipasa
R. Airavati
R. Satudri
R. Sindhu
Kalsi
Topra
Mirath
Indraprastha
Sravasti
Kapilavastu
Lalita Patan (Kathmandu)
Rampurwa
Lauriya Nandangarh
Lauriya Araraj
Nigliva
Rummindei
Mathura
R. Jamuna
R. Ganges
Bairat (Bhabra)
R. Charmanvati
Kasi
Pataliputra
MAGADHA
Prayaga
Sahasram
Champa
Rupnath
Sanchi
SURASHTRA
Girnar
R. Narmada
R. Tapi
R. Mahanadi
Tamralipti
PULINDAS
Dhauli (Tosali)
Sopara
PITINIKAS
Jaugada
R. Godavari
KALINGA
RASHTRIKAS
R. Krishna
ANDHRA
Maski
Kopbal
Siddapura
Nellore
SATIYAPUTRA
KERALAPUTRA
CHOLAS
PANDYAS
TAMRAPARNI
ASOKA'S EMPIRE
Rock Edicts and Minor Rock Edicts
Pillar Edicts
Probable Boundary

TRANSLATION

(A) Everywhere in the dominions of **Dēvānāṁpriya Priyadarśin**, and (of those) who (are his) borderers, such as the **Chōḍas**, the **Pāṇḍyas**, the **Satiyaputra**, the **Kēra aputra**, **Tāmraparṇī**, the **Yōna king** named **Antiyoka**, and the other kings who are the neighbours of this **Antiyoka**,—everywhere two—2—(kinds of) medical treatment were established by **king Dēvānāṁpriya Priyadarśin**, (viz.) medical treatment for men and medical treatment for cattle.

(B) Wherever there were no herbs beneficial to men and beneficial to cattle, everywhere they were caused to be imported and planted.

(C) And wells were caused to be dug for the use of cattle and men.

After coming back from the North, Khāravela was confronted with a great challenge from the confederated Tāmil States of the South. This confederacy consisted of the States of the Cholas, Pāṇḍyas, Satyaputras, Kerālaputras, as well as, the Island of Ceylon (Tāmraparṇī), and as known from the inscription it was in existence for 1300 years prior to the time of Khāravela. That these territories were not subdued either by Mahāpadmananda or by Chandraguptamaurya is known from history and the *Edicts* of Aśoka clearly mention

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1. In the epigraphic records of ancient India the name Bhāratavarṣa (Bharadhavasa) is mentioned for the first time in the *Hāthīgumphā Inscription*. But the name denoted only to Northern India at that time.

them as independent Southern neighbours of the Maurya empire[1]. Khāravela, in his 11th regnal year defeated the

with the Greek king of Syria, Seleukas Nikator. The fact that Aśoka found himself, at his accession, master of the country as far south as Mysore, shows that Southern India, upto the borders of the Tamil countries, had already been

conquered and annexed to the Maurya empire. Aśoka's inscriptions at Maski, Palkigundi and Govimath in Hyderabad; Brahmagiri, Siddhpura and Jatinga-Rāmeśvara in Mysore; and, Yerragudi in Kurnool district declare his sovereignty over almost the whole of the South, except the southern-most Tamil countries of the Cholas, the Pāṇḍyas, the Satiyaputras and the Keralaputras, who, according to Rock Edicts II and XIII, lived beyond his frontiers. Rock Edict XIII further informs us that Aśoka's first and the only[1] conquest was that of the Kaliṅga country. A question, therefore, arises that if Aśoka

There are references to the Mōriyar in *Aganānūṛu*[2] and in those poems, the passage of their war-chariots through a mountain-pass, which possibly had been thought to be impassable, receives prominent mention. It is also clear from *Agam* 281, that the objective of the Mōriyar army was South India; and that the Vaḍukar, (literally 'northerners') a ferocious people[3] probably formed the van-guard. It has been suggested that the reference in these poems is to a Mauryan invasion.[4] If so, the alleged Mauryan advance must have occurred before Aśoka; for Aśoka tells us that the Tamil kingdoms of the South were politically free; and there is no possibility of a Mauryan invasion after his time. Tārānāth, the Tibetan historian, speaks of Bindusāra's conquests in the Dekhan and South India; and perhaps, the *Aganānūṛu* lyrics refer to one of those invasions, as I suggested many years ago.[5] Or

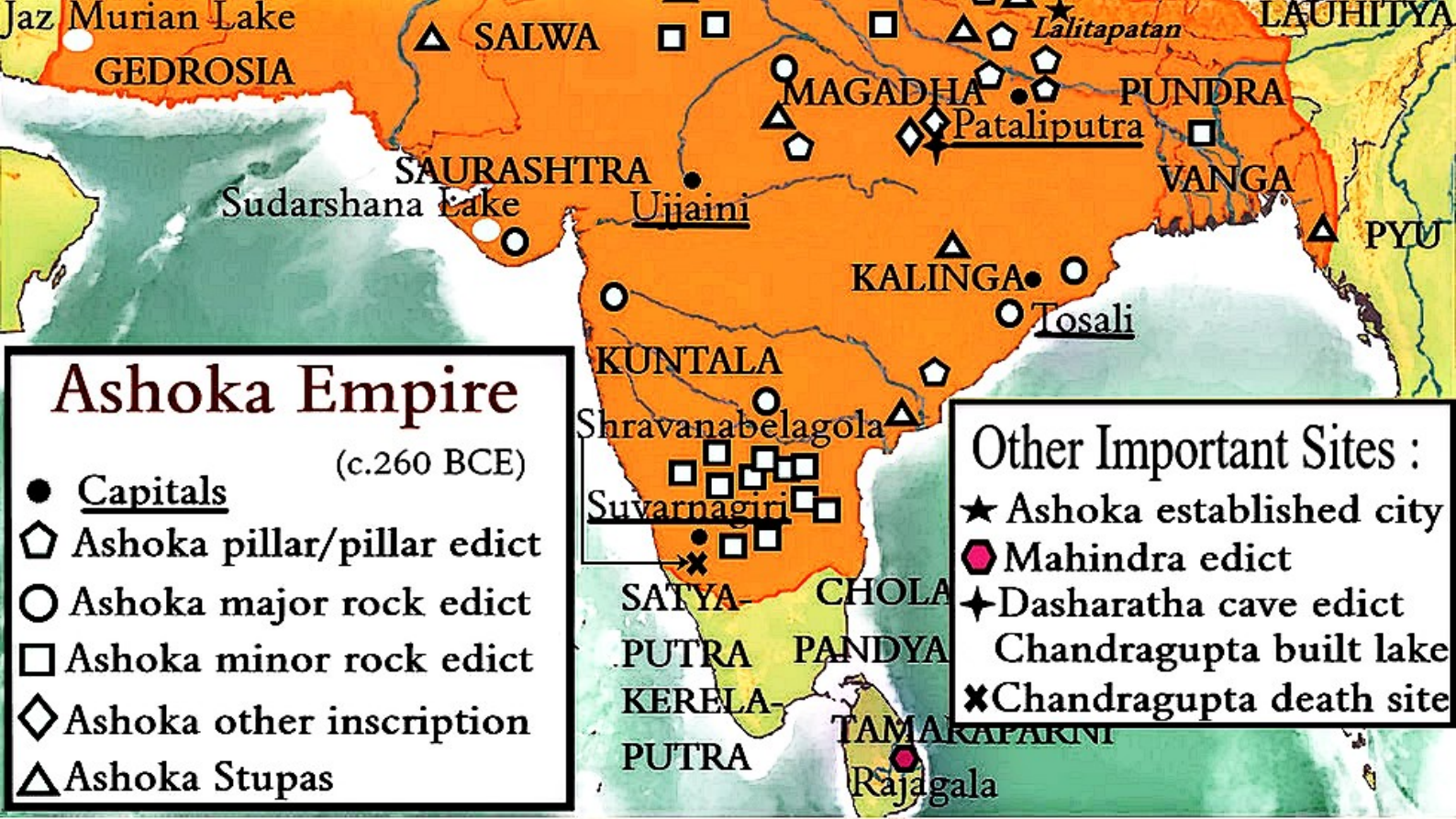
must have belonged to Ashoka's empire. To the far south, the border lay along the River Pennar, to the north of Karnataka, and the Tirupathi mountains. The Dravidian states of Chola (Karnataka and Tamilnadu), Pandya (Trichinopoly), Chera (Kerala) and Satyaputra (south of Karnataka) remained independent. The ancient Pandya capital was Urayur and their kingdom included Madura. Assam did not belong to the empire.

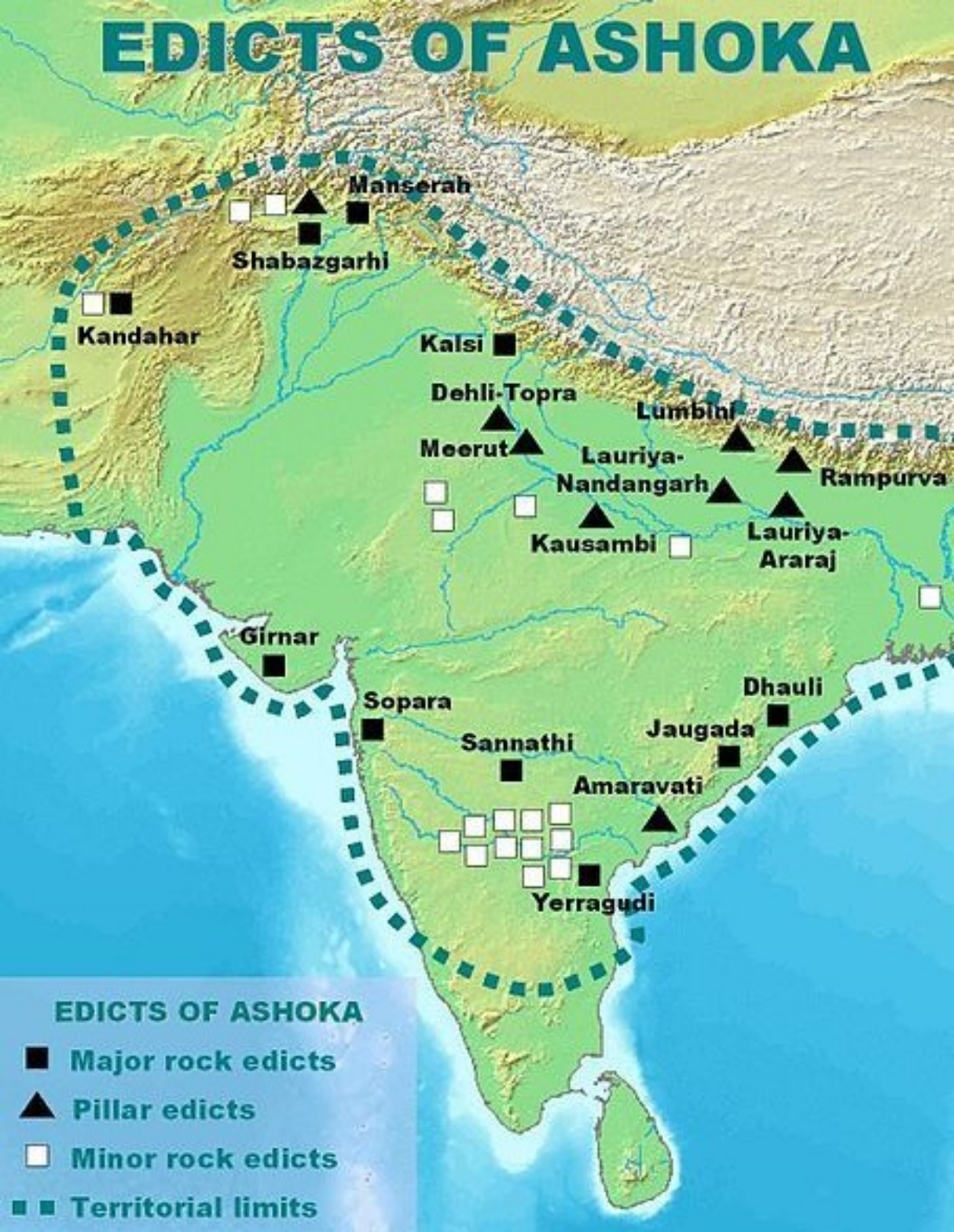
Ashoka editcs not found in Tamilakam region :-

Ashokan edicts are found up to Karnataka and parts of Andhra–Telangana, but not in Tamilakam, indicating that the Mauryan Empire did not extend into the core Tamil region.

Source : Age of the Nandas and Mauryas
by Sastri, K.A. Nilakanta

Major Rock Edicts
Minor Rock Edicts
Major Pillar Edicts
Minor Pillar Edicts
Shahbaz Garhi
Mansehra
Kandahar
Kalsi
Nigali Sagar
Lumbini Pillar
Bahapur
Meerut
Topra
Rampurwa
Lauriya Nandangarh
Bhabru-Bairat
Kausambi
Lauriya Araraj
Gujarra
Sarnath
Sahasram
Sanchi
Ahraura
Girnar
Allahabad
Dhauli
ARABIAN SEA
BAY OF BENGAL
Sopara
Jaugada
Udegolam
Sannati
Maski
Nittur
Palkigundu
Rajulamandagiri
Gavimath
Yerragudi
Siddapur
Brahmagiri
Yerragudi
Jatinga Rameshwar
INDIAN OCEAN
Ashokan Inscriptions


Jaz Murian Lake
GEDROSIA
SALWA
Lalitapatan
LAUHITYA
MAGADHA
PUNDRA
Pataliputra
SAURASHTRA
Sudarshana Lake
Ujjaini
VANGA
PYU
KALINGA
Tosali
KUNTALA
Shravanabelagola
Suvarnagiri
SATYA-
PUTRA
CHOLA
PANDYA
KERELA-
PUTRA
TAMARAPARNI
Rajagala
Ashoka Empire
(c.260 BCE)
Capitals
Ashoka pillar/pillar edict
Ashoka major rock edict
Ashoka minor rock edict
Ashoka other inscription
Ashoka Stupas
Other Important Sites :
Ashoka established city
Mahindra edict
Dasharatha cave edict
Chandragupta built lake
Chandragupta death site


EDICTS OF ASHOKA
Manserah
Shabazgarhi
Kandahar
Kalsi
Dehli-Topra
Meerut
Lumbini
Lauriya-
Nandangarh
Rampurva
Kausambi
Lauriya-
Araraj
Girnar
Sopara
Sannathi
Dhauli
Jaugada
Amaravati
Yerragudi
EDICTS OF ASHOKA
Major rock edicts
Pillar edicts
Minor rock edicts
Territorial limits

'The extent of Aśoka's empire may be guessed already', says Hultzsch[2], 'from the distribution of his rock-edicts, which it seems were engraved along the very confines of his territories. In the west they are found at Girnar on the Kathiawar Peninsula and at Sopara on the Bombay coast ; in the south in the Raichur district of the Nizam's dominions and in the Chitaldroog district of the Mysore State ; and in the east at Dhauli and Jaugaḍa in the Purī and Ganjam districts. The north-eastern boundary line is marked by the rock edicts at Shāhbaz-

1. Przyluski—*La Legende*, ch. v. Also Marshall and Foucher—*Monuments of Sāñchī*.

2. *Inscriptions of Aśoka*, pp. xxxvi—vii.

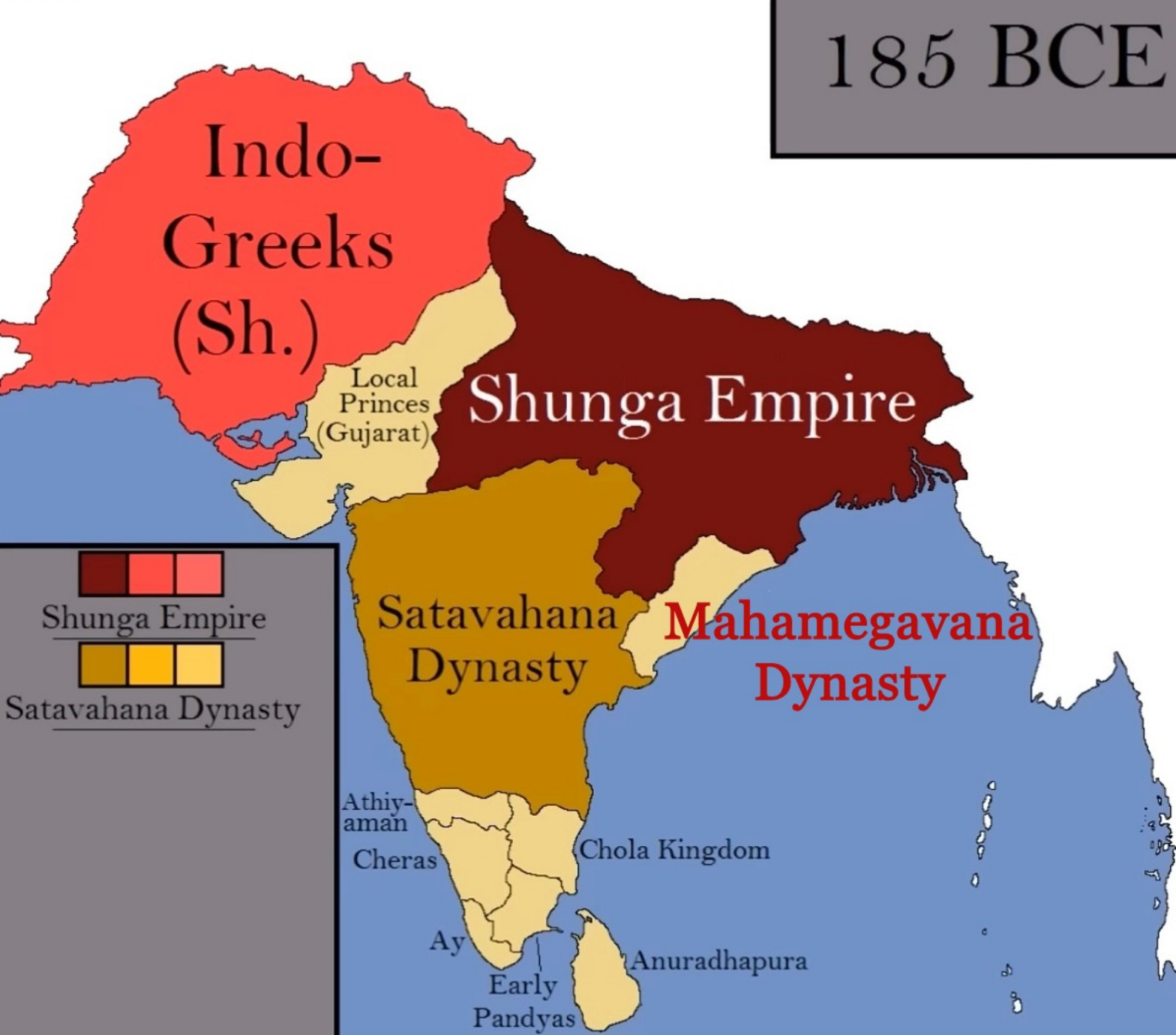
garhī and Mānsehrā in the Peshāvār and Hazāra districts and at Kālsī in the Dehrā Dūn district, and it is continued by the Nigālī Sāgar and Rummindeī pillars in the Nepalese Tarāī and by the Rāmpurvā pillar in the Champarān district'. The discovery in 1929 of a fresh set of the Fourteen Rock-Edicts and a minor Rock Edict at Yerraguḍi (near Gooty) in the Kurnool district and that of fragments of Rock and Pillar edicts in Aramaic script in Laghman[1] do not materially alter our estimate of the extent of the empire as borne out by the spread of the inscriptions. But one may legitimately doubt the surmise that the rock-edicts were engraved 'along the very confines' of Aśoka's territories ; for tradition and probability alike suggest that the empire extended in some directions particularly in the north and north-west well beyond the extent so defined.

[Kalinga - Tamil Conflict] 2 nd Century BC

- Rise of Mahameghavahana dynasty -

The Mahameghavahana dynasty was founded in the 2nd century BCE by Mahameghavahana. It rose to prominence after the decline of the Maurya Empire,who emerged as a local in the region of Kalinga (modern-day Odisha) following the decline of Mauryan imperial control after the death of Ashoka in 232 BCE.

Source : Glimpses Of Kalinga History
by Das, Manmatha Nath


185 BCE
Indo-Greeks (Sh.)
Local Princes (Gujarat)
Shunga Empire
Satavahana Dynasty
Mahamegavana Dynasty
Shunga Empire
Satavahana Dynasty
Athiy-aman
Cheras
Chola Kingdom
Ay
Anuradhapura
Early Pandyas

When the Maurya empire was no more and India was suffering from a dearth of genius, there was born Kharavela in the year 207 B.C. in the Chedi dynasty of Kalinga. The meteoric career of this monarch is one of the brightest interludes in the history of India.

[Kharavela the Aryan king]

Kharavela used a title that indicated an "Aryan" (noble) lineage. :-

the Hathigumpha inscription, King Kharavela of Kalinga (2nd Century BCE) is believed by many scholars to have identified himself as an Aryan.

the Hathigumpha inscription, Kharavela uses the term "Aira" (or Aila), which is interpreted by historians like K.P. Jayaswal, R.D. Banerji, and N.K. Sahu as a Prakritized form of the Sanskrit word "Arya ".

Source : 1. EPIGRAHIA INDICA VOL 20 by DESAI

2. The Early History of Kaliṅga: A Socio-economic and Cultural History of Coastal Orissa

TRANSLATION.

(Line 1) Salutation to the Arhats (*Arihats*=lit. 'Conquerors of Enemies,' *i.e.*, Jinas). Salutation to all the Siddhas. By illustrious **Khāravela**, the **Aira** (*Aiḷa*), the Great King, the descendant of **Mahāmeghavāhana**, the increaser (*of the glory*) of the **Cheti** (Chēdi) **dynasty**, (*endowed*) with excellent and auspicious marks and features, possessed of virtues which have reached (*the ends of*) the four quarters, overlord[1] of **Kaliṅga**,

ently.[3] B. M. Barua[4] interprets the word *Aira* as *Ārya*, or *Svāmī* or 'lord'. It was very natural for Khāravela to emphasize his proud pedigree by calling himself an Aryan. His title *Mahāmeghavāhana* is very interesting, and has given rise to controversies among scholars on the question

Kharavela Southern India Campaign of Pithunda

📍(Pithapuram)

On a 11th year of reign , Kharavela marched south he attacked and completely destroyed Pithunda. Pithunda was capital of Musikas .
Musikas Likely a southern Andhra / Deccan people, possibly linked to early Andhra Not Tamil kings themselves.
The Musikas defeat seems to have happened before Kharavela's clash with the Tamil confederacy.

Source : 1. Glimpses Of Kalinga History
by Das, Manmatha Nath

2. Historical Geography And Dynastic History Of Orissa by Ganguly, Dilip Kumar.

The conquering career of the emperor however was not over. In the tenth year once more the Kalingan army was thrust into the Northern India most probably because the Sungas of Magadha did not acknowledge the paramountcy of Kharavela. Simultaneously, another army was sent to the south to break down the power of yet another new people, the Musalas, who inhabited the Telugu country. In the eleventh year the war flared up more vehemently in the south. The wrath of the emperor first fell upon the capital city of the Musalas named as Pithunda which was razed to the ground and its site was ploughed by the asses. After this revengeful demonstration the angry emperor heavily fell upon a number of southern kings who had formed a league of their own which may be called as the Tamil league.

South Indian Expedition

Khāravela's first and final southern expedition was launched in the eleventh year of his reign (*ekādasame ca vase*). He, in the course of this expedition, claims to have ploughed down with a plough of asses (*gadabha-naṁgalena kāsayati*) the city of Pithuṁda, founded by a former king (*puvaṁ rājanivesitaṁ Pithuṁḍaṁ*). Pithuṁḍa (Sanskrit *Pṛthu-aṇḍa* or *Pṛthūda*) is taken to be the same as Ptolemy's Pitundra, the metropolis, in the land of the Maisoloi in the upper part of the Coromandal coast.[54] It cannot be definitely known how far the boastful claim of the Kaliṅga king conformed to reality.

Formation of Tamil Confederacy

[This Confederacy makes kharavela to feel kalinga country was in danger]

The Tamil confederacy (Tamil league) was a coalition of powerful southern rulers (Chera–Chola–Pandya and allied chiefs) existed for a long time and was politically powerful. When King Kharavela was fight away in the far north , Tamil Confederacy took advantage of his absence during that time, the coliation may have stirred up political unrest and resistance in the southern regions that Kharavela had conquer .So in the inscription, Kharavela frames his southern campaign as defensive and necessary, calling the confederacy a "source of danger" to his country Kalinga.

Source : 1. History of South India by Sastri, K.A.Nilakanta

2. Glimpses Of Kalinga History
by Das, Manmatha Nath

THE inscription of Khāravela briefly mentioned in an earlier chapter contains the only early epigraphic reference to the kingdoms of the Tamil country after the Aśoka inscriptions. Khāravela ruled in Kalinga in the first half of the second century B.C., and in the eleventh year of his reign (*c.* 165 B.C.) is said to have destroyed a confederacy of Tamil states—*Tramiradeśasanghātam*—which was 113 years old at the time, and had long been a source of danger. The same inscription records that Khāravela caused 'numerous pearls in hundreds' to be brought from the Pāndya to Kalinga, and perhaps also horses, elephants, jewels and rubies. In itself a difficult document, the gaps in the inscription and its extremely worn-out condition render its meaning very uncertain. Of the Tamil confederacy and its aims, of how it became a danger to Kalinga, and of the measures taken by Khāravela to avert the danger and the new relations he established with the Pāndyan kings we hear nothing more from any other source.

as ploughed by the asses. After this revengeful demonstration the angry emperor heavily fell upon a number of southern kings who had formed a league of their own which may be called as the Tamil league. This Tamil league was in existence since one hundred and thirteen years and was undoubtedly a very powerful political institution of the Tamil country. With the rise of Kharavela and defeat of Sri Satakarni and other southern powers in his hands, this Tamil league might have developed itself into an anti-

Kalingan league. Furthermore, taking the advantage of the absence of Kharavela in the far-off north, the league might have fomented troubles and political unrest in the conquered lands of that emperor in the south. Thus driven by a necessity Kharavela had to

The Tamil Confederacy already formed in the reign of Bindusara [288 BC] :-

The Hathikumpa inscription mentioned by Kharavela refers to a Tamil confederation that had already been formed during the time of Bindusara Maurya and was politically powerful. This alliance threatened Kharavela's Kalinga kingdom. That is why Kharavela mentions in his Hathikumpa inscription of the 11th year that he broke the Tamil confederation that was a threat to his country.

Source : 1. Historical Geography And Dynastic History Of Orissa by Ganguly, Dilip Kumar

2. History Of Tamilnad by Subramaniam, N

K. P. Jayaswal suggests that in the same year Khāravela was involved in a combat with a 137 year-old (*terasa-vasa-satikaṁ*) confederacy of the Tamil countries (*Tramira-desa-saṁghātaṁ*). At present there is no evidence, however, to corroborate the existence of a Tamil confederation of 137 years in early times.[55] B. M. Barua denies any reference to

The Hathigumpha inscription of Khāravēla praises his valour and narrates his achievements and includes among the latter the destruction of a confederacy of Tamil powers which according to him was formed 113 years before the inscription. It is reasonable to suppose that Khāravēla ruled Kaliṅga in the first half of the 2nd century B. C. If it be so, we can suppose that the inscription was drawn up in c. 175 B. C. If the confederacy was 113 years old in c. 175 B. C. it must have been formed in c. 288 B. C. which falls within the reign of Bindusāra. So our earlier assumption that it was Bindusāra who attempted an invasion of the extreme south turns out to be correct. Thus we see that the

15. The five great Vēḷir chieftains.

north-south political relationship in historical times started with a Mauryan invasion in c. 288 B. C. followed by a Sātavāhana - Tamil conflict, perhaps in the last quarter of the 3rd century B. C. or early in the first quarter of the 2nd century B. C. again followed by a Kaliṅga-Tamil conflict ending in the destruction of the confederacy.

Kharavela broke the Tamil Confederacy :-
📍(South India)

after this revengeful demonstration' clearly marks the transition from Kharavela's destruction of Pithunda to his subsequent campaign against the Tamil confederacy." Finally he succeeded broke the Tamil Confederacy .

Source : 1. The Penguin History of Early India: From the Origins to AD 1300 By Romila Thapar

2. Indian Epigraphy, Hathikumba Inscription of Kharavela

3. Glimpses Of Kalinga History by Das, Manmatha Nath

According to another interpretation, Kharavela "ploughed down" the Pithuda city, founded by the Ava king. He also broke up the confederacy of the "T[r]amira" countries of 1300 years, which had been a source of danger to his country.[14] According to Sailendra Nath Sen, Pithuda was near present-day Machilipatnam. Sen, Alan Daniélou and some other scholars interpret "Tramira" as "Dramira" (i.e. "Dravidian"). They believe that this is a reference to Kharavela subduing the Pandya king.[1] K.P. Jayaswal and R. D. Banerji state that Kharavela broke up a confederacy of Tamil kingdoms, which was becoming a threat to Kalinga.[2]

Another expedition went south towards the Krishna river and attacked the town of Pithunda which was ploughed with a plough yoked to asses. He broke up the confederacy of the Tramira [Tamil countries] which had been a threat to Kalinga.

In the eleventh regnal year Kharavela fought a war with the forces of the confederated Tamil states including the Ceras, Colas, Pandyas, Satyaputras and Karalaputras. The confederacy existed for 1300 years prior to his time. It had a large number of village settlements. Line 13

south. Thus driven by a necessity Kharavela had to throw his full weight against those hostile kings of the Tamil country and finally succeeded in breaking down the league beyond any hope of repair. With the destruction of the Tamil league the ascendency of Kharavela over the south attained its zenith. His

Kalinga - Tamil conflict (2 nd century BC)

Final War [Naval battle] 📍[Bay of Bengal]

[Kharavela lost Royal Elephants and Ships but gain Victory]

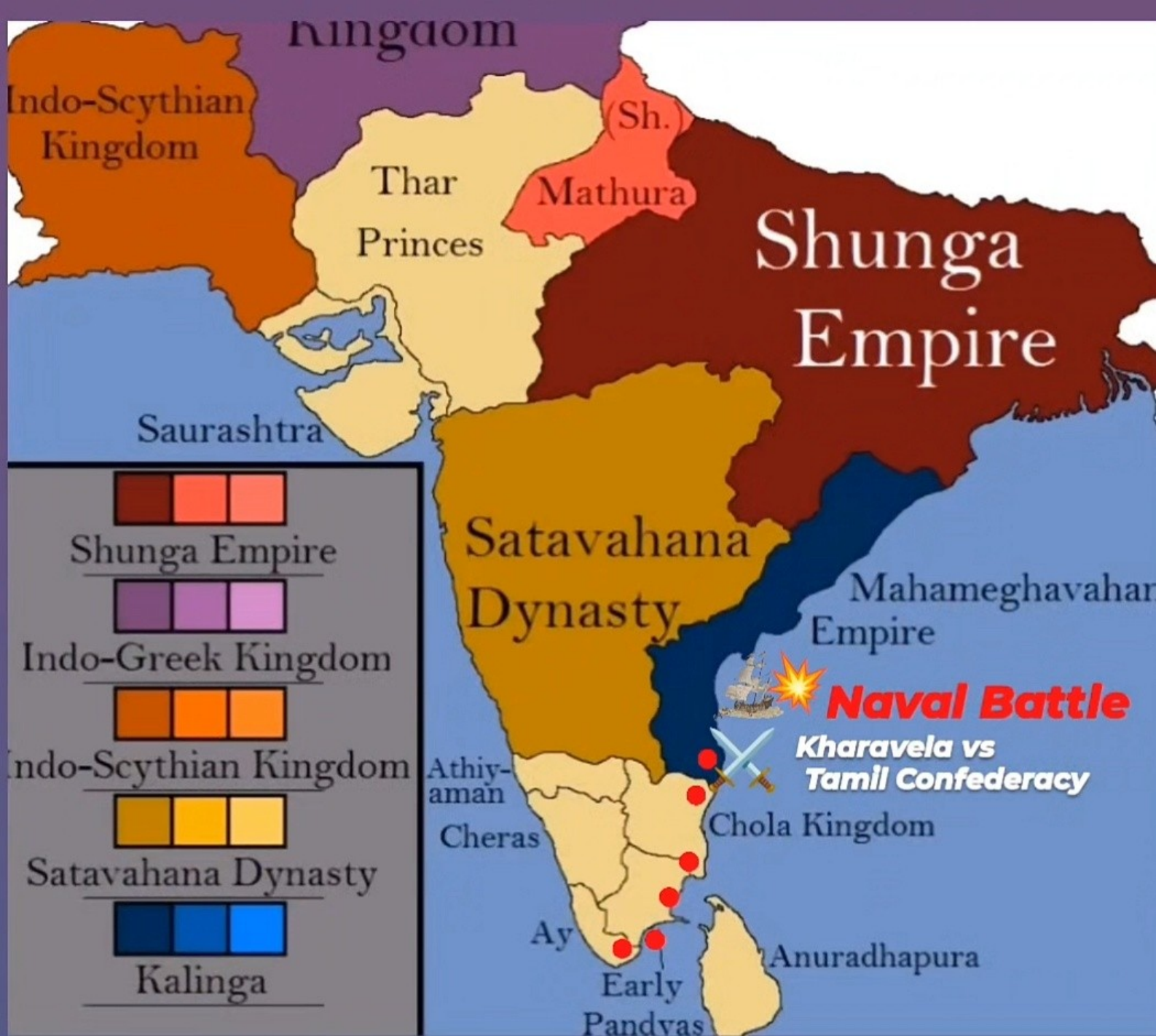
Kharavela and the Fall of the Pandyan-Led Tamil Confederacy :

"In his eleventh regnal year, Kharavela of Kalinga marched south—not only across land, but across the sea. Facing a powerful Tamil confederacy led by the Pandya king, the war extended into the Bay of Bengal itself. Ships were lost. Royal elephants perished. Yet from this costly struggle, Kharavela emerged victorious—securing horses, elephants, and immense treasure. The ancient Tamil alliance collapsed, and within a year, Probably pandya king give to jewellery and horses for allegiance.

Source : 1. Utkal University History Of Orissa
by N.K.Sahu, M.A.,Ph.D.D.Litt

2. Indian Epigraphy, Hathikumba Inscription of Kharavela

Kashmir
Graeco-Indian Kingdom
Indo-Parthia
Indo-Scythia
Mathura
Panchala
Kosala
Kosambi
Andhrabhrtya
Satavahana
Mahameghavahana
Athiyaman
Cheras
Chola
Pandyas
Ay
Anuradhapura


Kingdom
Indo-Scythian Kingdom
Sh.
Mathura
Thar Princes
Shunga Empire
Saurashtra
Satavahana Dynasty
Mahameghavahan Empire
Naval Battle
Kharavela vs Tamil Confederacy
Athiy-aman
Cheras
Chola Kingdom
Ay
Anuradhapura
Early Pandyas
Shunga Empire
Indo-Greek Kingdom
Indo-Scythian Kingdom
Satavahana Dynasty
Kalinga

them as independent Southern neighbours of the Maurya empire[1]. Khāravela, in his 11th regnal year defeated the combined strength of these States and successfully shattared their league. The Line 13 of the *Hāthīgumpha Inscription* informs that, Khāravela obtained horses, elephants, and jewelleries after incurring heavy loss of wonderful elephants and ships. This was most probably in connection with his war against the Tāmil League. The king of Pāṇḍya who appears to be the head of the League, surrendered before the conqueror and was forced to bring large quantity of pearls, jewels, and precious stones to Kaliñganagarī as tribute.

In the eleventh regnal year Kharavela fought a war with the forces of the confederated Tamil states including the Ceras, Colas, Pandyas, Satyaputras and Karalaputras. The confederacy existed for 1300 years prior to his time. It had a large number of village settlements. Line 13 of the Hathigumpha inscription states that Kharavela lost his strange and wonderful elephants and ships but obtained horses, elephants and jewelleries. The reference to loss of ships in the battle apparently point to a naval battle between the two. Rivalry in maritime activities in the Bay of Bengal could be one possible reason for this naval battle. The confederacy was shattered and in the very next year the king of Pandya, one of the members of the confederacy, surrendered and was forced to attend the court of Kalinganagari with various pearls, jewels and precious stones as a token of allegiance.

From Kharavela to Rajendra Chola I : The Changing Fate of Kalinga”

“The Fall of the Tamil Confederacy and the Chola Conquest of Kalinga”

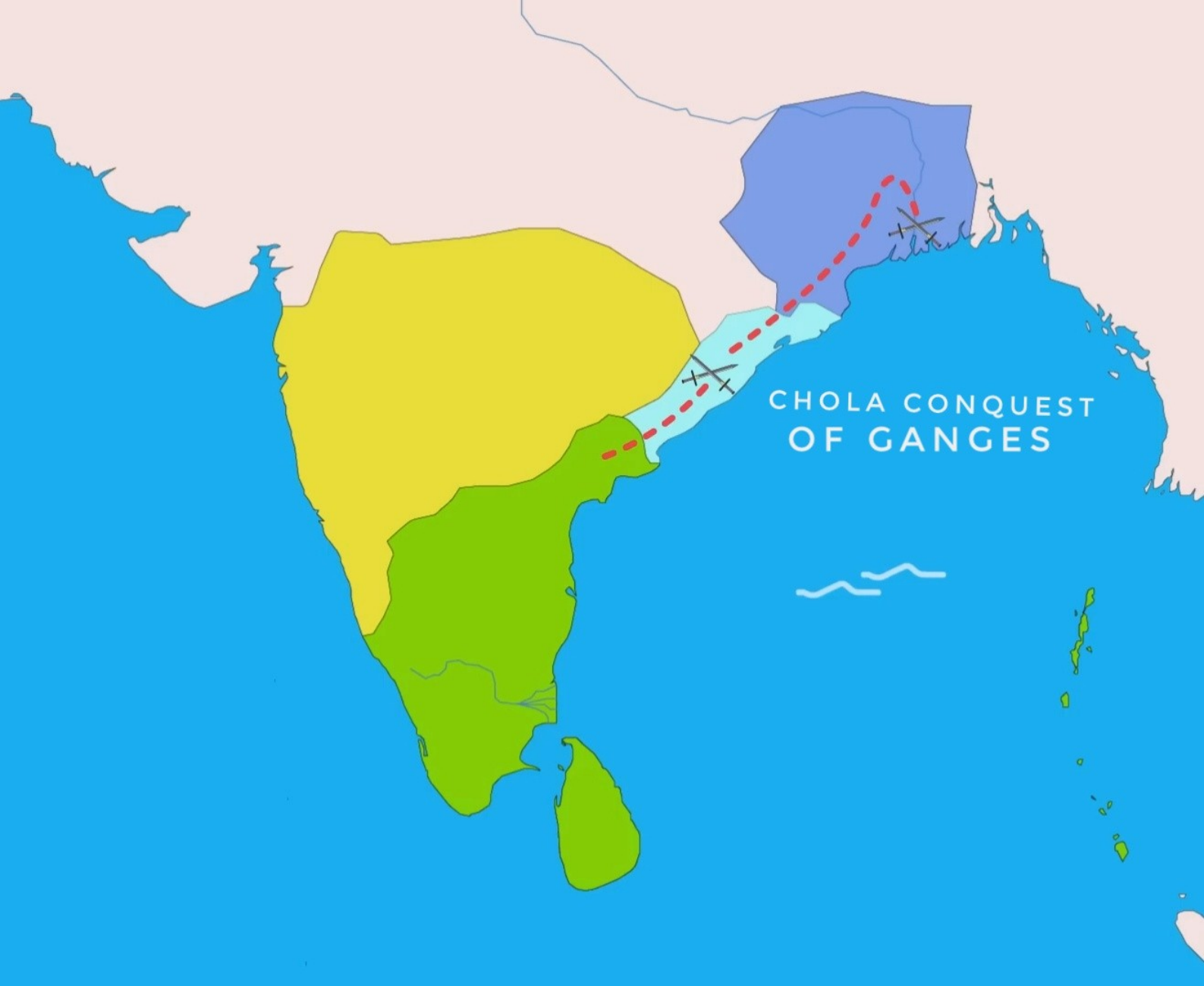
After centuries of fragmentation following the age of Kharavela, the Tamil land rose again under the Imperial Cholas. Rajaraja Chola I forged unity and maritime strength, laying the foundation of a mighty empire.
His son, Rajendra Chola I, carried this power northward—defeating rival kings, subduing Kalinga, and forcing its rulers into tributary submission. With victory reaching Bengal, Rajendra brought the sacred waters of the Ganga to his capital, declaring to all of india that Tamil power had reached the heart of the subcontinent

Source : 1. Epigraphia Indica Vol.22 by Chakravarti, N.p.

2. History Of Tamilnad by Subramaniam, N

MILITARY CAMPAIGN OF
RAJENDRA CHOLA
Ghaznavid
Chauhan
Somera
Malwa
Pala Empire
Chandra
Bana
Chalukya-Lan
Pegu (Ch.)

MASUNI DES
DANDABHUKTI
ODDA
KALINGA
VENGI
RAICHUR
RAJENDRA CHOLA


CHOLA CONQUEST
OF GANGES

Capital 수도	Pazhaiyaarai, Thanjavur, Gangaikonda Cholapuram 파자이야아라이, 탄자부르, 강가이콘다 촐라푸람

Exported Products 수출 상품
Steel weapons, cotton cloth, jewels, salt 강철 무기류, 면화 의류, 보석류, 소금

Religion 종교
Hinduism 힌두교

Dynasty 왕조
Chola Dynasty 촐라 왕조

지도자/Ruler(s)

Rajendra I
라젠드라 1세
राजेन्द्र प्रथम

People/시민	Military/군사	Events/사건
Dravidians 드라비다인	1,000,000 soldiers 군인 60,000 war elephants 전투 코끼리 120,000 cavalry 기병	1021 Chola captures Sakkarakkoattam the south of Chhattisgarh. 촐라가 남쪽 차티스가르흐의 사카라코아땀을 점령함.
Government/정부	Population/인구	1023 Chola sends a large fleet of ships to Sri Vijaya the Palembang which was captured. 촐라가 이전에 이미 점령된 팔렘방이 있는 스리 위자야로 대함대를 보냄.
Monarchy 군주제	(c. 1000 CE standards) 14,000,000	

Madhurāntaka *alias* Rājēndra-Chōḷa: (conquered Kuntaḷa, made Mānyakhēṭa a playground for his armies; had the kings of Kulūta and Utkala slain and the chiefs of Kalinga and Vimśa destroyed; burnt Kaṭāha).

Rājēndra, like his father, fought in the north on two fronts, the western Chālukyan along the banks of the Tuṅgabhadra and the eastern Chāḷukyan around Veṅgi. In Veṅgi Śaktivarman I was succeeded by Vimalāditya his younger brother. Vimalāditya died in 1019. Now, Jayasimha the western Chāḷukya ruler interfered in the affairs of Veṅgi and supported Vishṇuvardhana Vijayāditya VII as against Rājarāja Narēndra, the son of Vimalāditya. We know that Rājarāja Narēndra was the son of Kundavai, the sister of Rājēndra I. So the afflicted eastern Chāḷukyan prince sought the assistance of his maternal uncle, Rājēndra I. The Chōḷa emperor thereupon ordered his general Araiyan Rājarājan alias Vikrama Chōḷa Chōḷia Araiyan to fight the western Chāḷukyas. Vijayāditya VII fled from Veṅgi. The Chōḷas had to deal with the Kaliṅga and Oḍḍa rulers also, since they supported Jayasimha and Vijayāditya. The Chōḷa army had now started moving in the north eastern direction. This ultimately developed into the famous expedition to the Ganges. This lasted for less than two years and between Toṇḍaimaṇḍalam and Bihar and Bengal there were numerous states which tasted the strength of Rājēndra's troops. Whether it was a hurried raid or a deliberately planned and brilliantly executed military campaign, the Tiruvālaṅgāḍu plates mention a large number of territories conquered by Rājēndra's army. The emperor's general met and defeated Mahipāla king of Bengal and fetched the waters of the Ganges to sanctify the new capital that was being built near Chidambaram. To secure the line of retreat of his general, Rājēndra proceeded up to the Godaviri. On the way the Oḍḍa king was defeated and a tribute of elephants extracted. From the Godaviri the king and his general led the Chōḷa army back to the new capital.

[Satavahana - Tamil Conflict]

Satavahanas the Deccan power :

(Origin , tradition and culture)

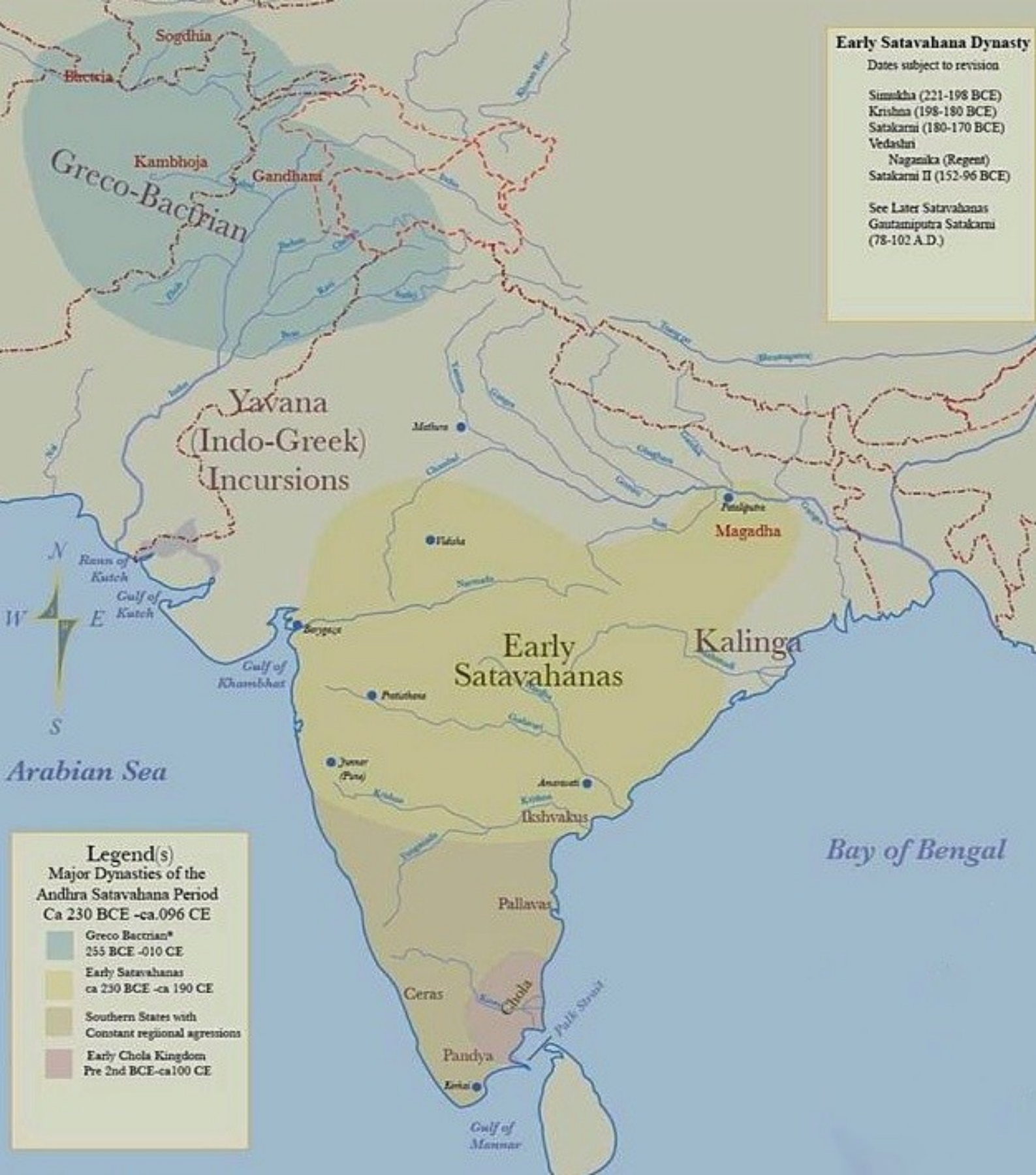
The Satavahanas rose during the post-Mauryan period (late 2 nd century BCE) and, despite ruling a culturally diverse region, projected themselves as rulers of Brahminical origin and upholders of Vedic traditions. The Satavahanas were already styled Dakshinapatha-pati or 'lords of Dakshinapatha' or the Deccan, which denoted in a wider sense the entire South India except only the Tamil country. This lead satavahanas expansion south into tamil country mostly kongu region. This made themselves conflict with Tamil rulers.

Source : 1. India Ancient Past By RS Sharma

2. History Of Medieval Hindu India by Vaidya C. V.

3. The age of the Sātavāhanas

AVANTI
Prayaga
Kashi
Ganga
MAGADHA
Sanchi
Vidisha
SURASHTRA
Ujjaini
Girinagara
Narmada
Tapti
Tamralipti
Mahanadi
Surparaka
Pratisthana
Godavari
KALINGA
BANGOPASAGAR
ARAB
SAGAR
Krishna
Amaravati
Western Kshatraps
Satavahana Empire
Kaveri
CHOLAS
CHERAS
PANDYAS


Early Satavahana Dynasty
Dates subject to revision
Simukha (221-198 BCE)
Krishna (198-180 BCE)
Satakarni (180-170 BCE)
Vedashri
Nagnaika (Regent)
Satakarni II (152-96 BCE)
See Later Satavahanas
Gautamiputra Satakarni
(78-102 A.D.)
Sogdhia
Bactria
Greco-Bactrian
Kambhoja
Gandhara
Yavana
(Indo-Greek)
Incursions
Mathura
Pataliputra
Magadha
Vidisa
Rann of
Kutch
Gulf of
Kutch
Gulf of
Khambhat
Early
Satavahanas
Kalinga
Pratishtana
Junnar
(Pune)
Amaravati
Ikshvakus
Arabian Sea
Bay of Bengal
Pallavas
Ceras
Chola
Pandya
Palk Strait
Gulf of
Mannar
N
W
E
S
Legend(s)
Major Dynasties of the
Andhra Satavahana Period
Ca 230 BCE -ca.096 CE
Greco Bactrian*
255 BCE -010 CE
Early Satavahanas
ca 230 BCE -ca 190 CE
Southern States with
Constant regional agressions
Early Chola Kingdom
Pre 2nd BCE-ca100 CE

Some new kingdoms that arose on the ruins of the Maurya empire were ruled by the brahmanas. The Shungas and the Kanvas, who ruled in MP and further east on the remnants of the Maurya empire, were brahmanas. Similarly, the Satavahanas, who founded kingdom in the western Deccan and Andhra, claimed to be brahmanas. These brahmana dynasties performed Vedic sacrifices that were discarded by Ashoka.

Mādhava Sena and Yajna Sena names clearly Aryan and Kshatriya. From the 2nd century B. C. to the 3rd century A. D. Mahārāshtra was ruled by the Sātavahanas who called themselves Āndhrabhṛityas but the people were called Rattas and Maharāthīs as inscriptions of their time testify. After these Āndhrabhrityas who themselves were Aryo-Dravidians as we shall show hereafter, the Rāshtrikas again asserted their independence and it seems certain that from the 3rd century A. D. down to the 6th Rāshtrakūta kings ruled in the Deccan, for the Chālukyas in their inscriptions say that they established their power by

conquering a Rāshtrakūta. Now the Rāshtrakūtas are in inscriptions represented as descendants of Sātyaki, a Yadava well-known in the Purānas, while the Jādhavas or Yādavas represent themselves as descendants of Srīkṛishṇa himself. Thus the two leading Maratha families who ruled Mahārāshtra entertained the tradition that they were Yādavas. Hence it may be said that the Marathas by long tradition believed themselves to be Aryans by descent.

be confined only to the Nāsik-Nāṇeghāṭ (Puṇe) region. Secondly, the extant evidence does not support the accusation against the compilers of the historical sections of the Purāṇas that they were ignorant of historical facts and fabricated the Andhra origin just because the Sātavāhana rule was restricted to Andhradeśa during the closing years of the dynasty. Even granting for arguments sake that later Sātavāhanas had lost Maharashtra and their power was confined to Andhradeśa,[26] there is definite evidence that at least the *Matsya* account up to Yajña Sātakarṇi was composed (or compiled) during his own reign. For, though the Paurāṇic accounts are generally in the form of prophetic statements, in the instant case it is in the present tense and the king is stated to have been ruling in the ninth year of his reign: *nava varshāṇi Yajñaśrīḥ kurute Śātakarṇikaḥ.*[27] This would prove that the Purāṇic account was at first concluded in the ninth year of Yajña in whose time there could be absolutely no question of the Sātavāhana rule being restricted to Andhradeśa, for his inscriptions and coins have been reported in numbers from Maharashtra. Thirdly, we have shown elsewhere[28] that it was not Andhradeśa, but Vidarbha, that was the latest centre where the Sātavāhanas continued to exercise power for some seven odd decades after their rule over other regions had ended, and therefore if the compilers of the relevant Purāṇic accounts were in a position to name the dynasty only after the region under its control during the later period alone, they would have better designated it as Vaidarbha, not Andhra. Fourthly, as early as the time of the third member of the dynasty, viz. Sātakarṇi,[29] the Sātavāhanas were already styled *Dakshiṇāpatha-pati* or 'lords of Dakshiṇāpatha'[30] or the Deccan, which denoted in a wider sense the entire South India except only the Tamil country. Sometimes the name

Gautamiputra Satakarni's South invasion :-

Uthiyan Cheralathan and Velir chiefs successful resistance :-

📍 (Northern Kongu Region)

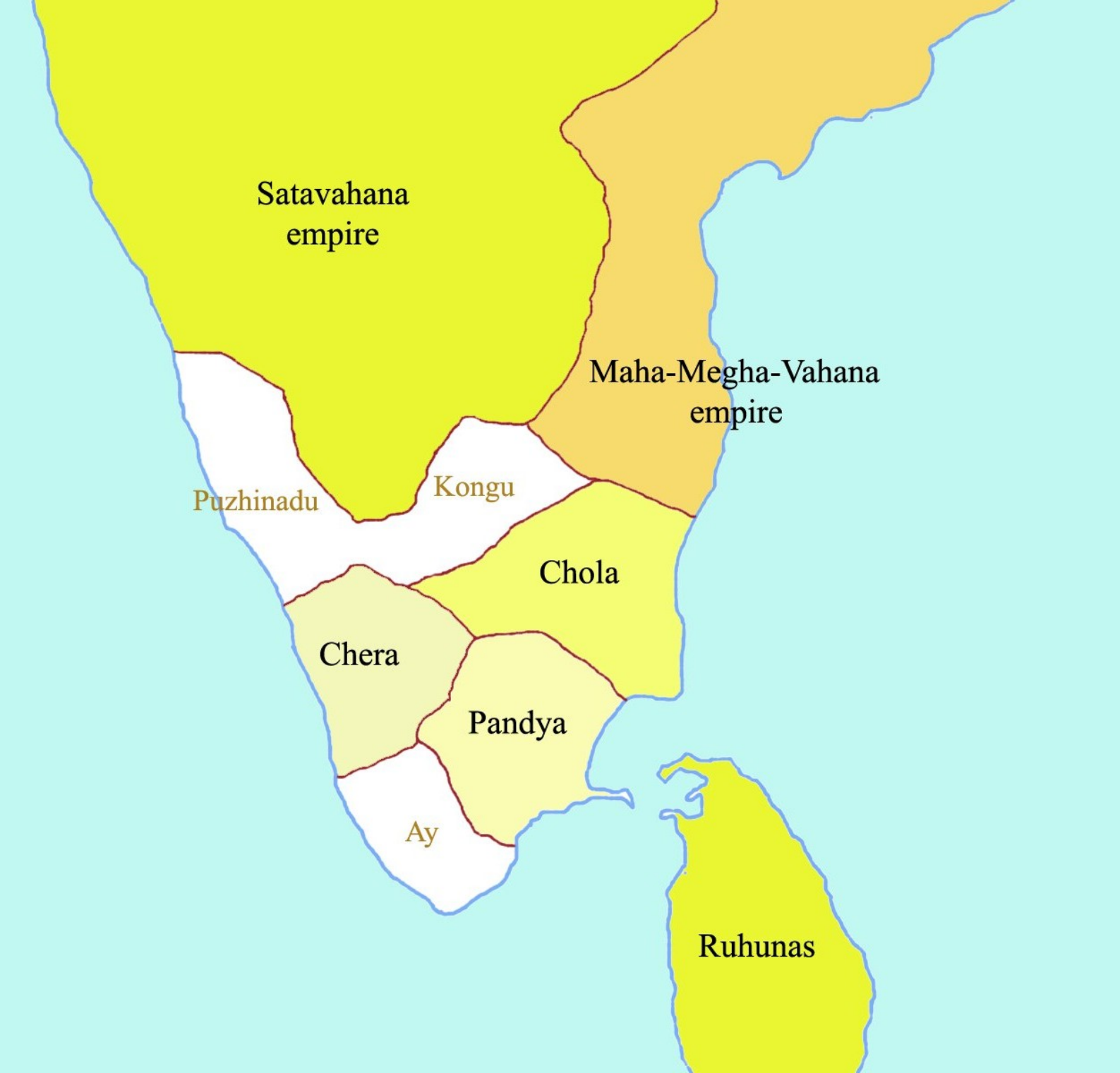
Gautamīputra Śātakarṇi's southern campaigns brought the Śātavāhanas into conflict with the Tamil regions, especially northern Kongu. These advances were resisted by Uthiyan Cēralāthan and the Velir chieftains of Kongu. Though subordinate to the Cēra king, the Velirs played a key role in defending the region. Sangam literature purananuru Verse 2 , indicates that this resistance prevented the Śātavāhanas from establishing lasting control over northern Kongu.

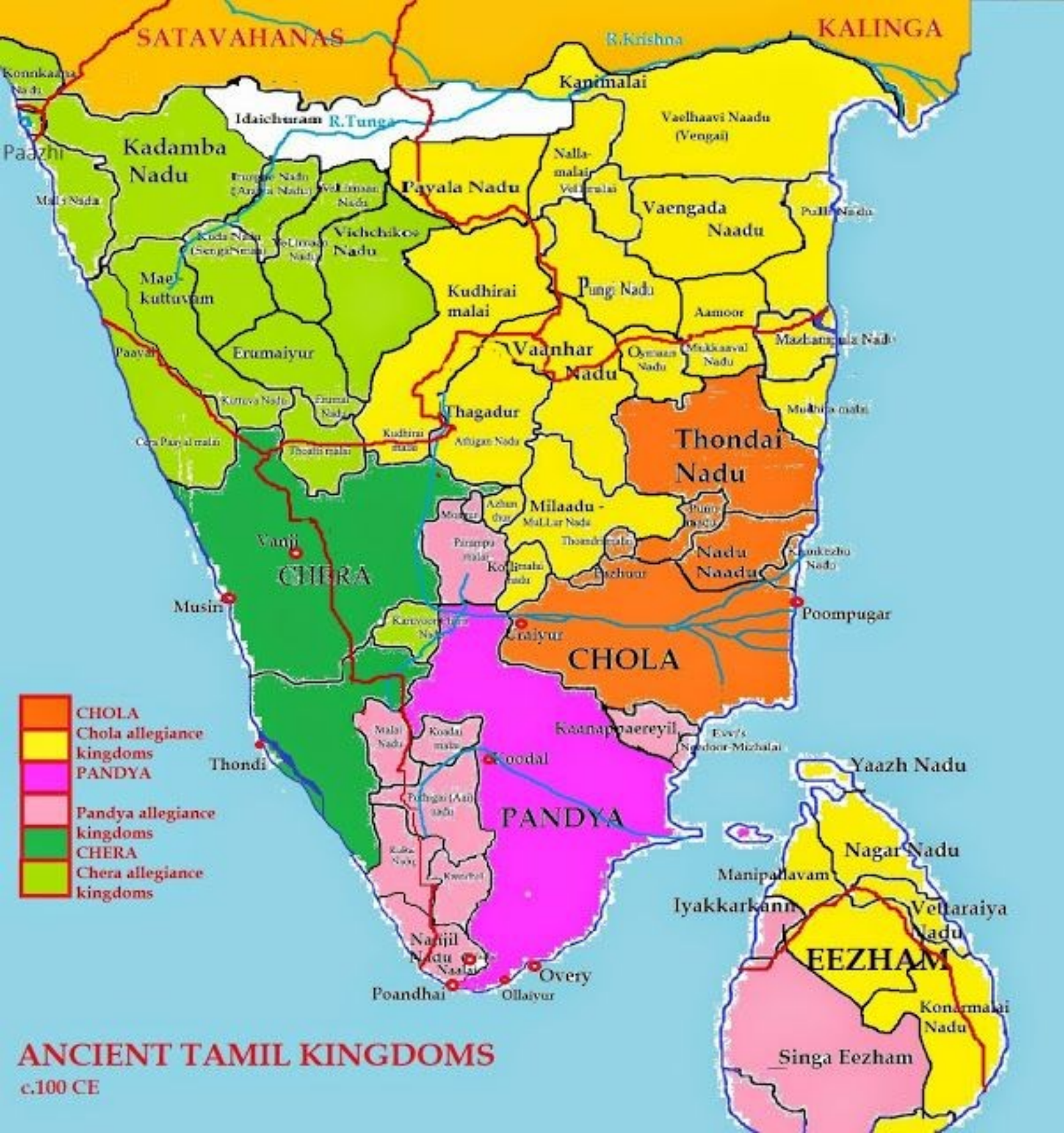
According to historian Subramaniam .N and K.N Sivaraja , The Satavahanas under Gautama putra satakarni Was defeated by Uthiyan Cheralathan and his velir Feudatories.

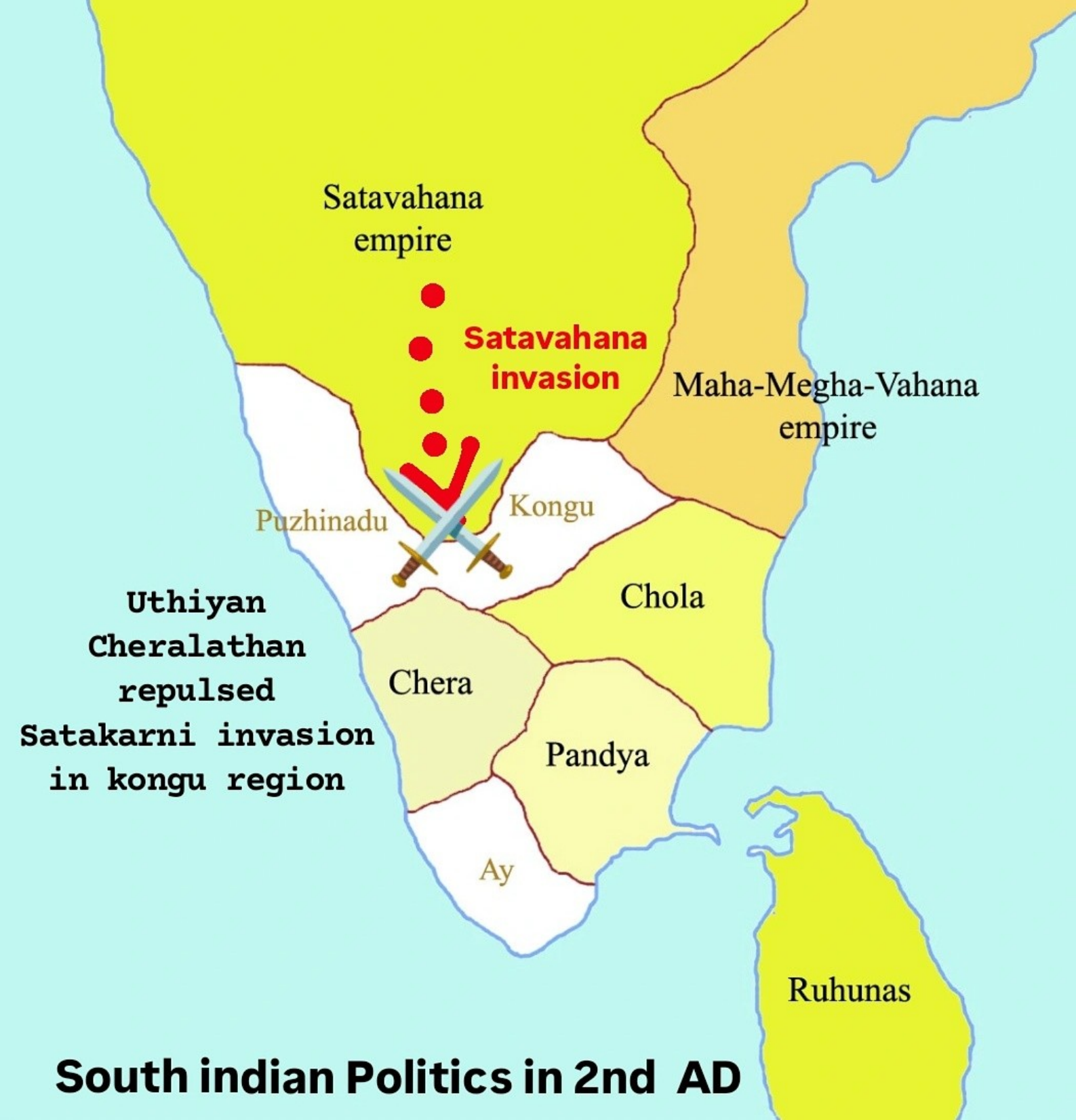
Source : 1. History Of Tamilnad by Subramaniam, N.

2. The Chronology Of The Early Tamils by K N Sivraja

AVANTI
Prayaga
Kashi
Ganga
MAGADHA
Sanchi
Vidisha
SURASHTRA
Ujjaini
Girinagara
Narmada
Tapti
Mahanadi
Tamralipti
Surparaka
Pratisthana
Godavari
KALINGA
BANGOPASAGA
ARAB
SAGAR
Krishna
Amaravati
Western Kshatraps
Satavahana Empire
Kaveri
CHOLAS
CHERAS
PANDYAS
SATAVAHANA EMPIRE
UNDER GAUTAMA PUTRA
SATAKARNI (1 AD)


Satavahana
empire
Maha-Megha-Vahana
empire
Puzhinadu
Kongu
Chola
Chera
Pandya
Ay
Ruhunas


SATAVAHANAS
KALINGA
R.Krishna
Konnkaana Nadu
Paazhi
Kadamba Nadu
Idaichuram
R.Tunga
Kanimalai
Vaelhaavi Naadu (Vengai)
Nalla-malai
Payala Nadu
Vaengada Naadu
Vichchikos Nadu
Mael-kuttuvam
Kudhirai malai
Pungi Nadu
Aamoor
Mazhampala Nadu
Erumaiyur
Vaanhar Nadu
Oymaan Nadu
Mukkaaval Nadu
Paayal
Thagadur
Thondai Nadu
Milaadu - MuLLar Nadu
Vanji
CHERA
Musin
Nadu Naadu
Poompugar
Uraiyur
CHOLA
Kaanappaereyil
Thondi
Koodal
PANDYA
Yaazh Nadu
Nagar Nadu
Manipallavam
Iyakkarkann
Vettaraiya Nadu
EEZHAM
Nanjil Nadu
Naalai
Overy
Poandhai
Ollaiyur
Konarmalai Nadu
Singa Eezham
CHOLA
Chola allegiance kingdoms
PANDYA
Pandya allegiance kingdoms
CHERA
Chera allegiance kingdoms
ANCIENT TAMIL KINGDOMS
c.100 CE


Satavahana
empire
Satavahana
invasion
Maha-Megha-Vahana
empire
Puzhinadu
Kongu
Chola
Chera
Pandya
Ay
Ruhunas
Uthiyan
Cheralathan
repulsed
Satakarni invasion
in kongu region
South indian Politics in 2nd AD

UTHIYAN CHERALATHAN

புறநானூறு 2, பாடியவர்: முரஞ்சியூர் முடிநாகனார், பாடப்பட்டோன்: சேரமான் பெ
உதியன் சேரலாதன், திணை: பாடாண், துறை: செவியறிவுறூஉ, வாழ்த்தியல்

மண் திணிந்த நிலனும்,
நிலம் ஏந்திய விசும்பும்,
விசும்பு தைவரு வளியும்,
வளித் தலைஇய தீயும்,
தீ முரணிய நீரும் என்றாங்கு
ஐம்பெரும் பூதத்து இயற்கை போலப்,
போற்றார்ப் பொறுத்தலும் சூழ்ச்சியது அகலமும்,
வலியும் தெறலும் அளியும் உடையோய்!
நின் கடல் பிறந்த ஞாயிறு பெயர்த்து நின்
வெண்தலைப் புணரிக் குட கடல் குளிக்கும்
யாணர் வைப்பின் நன்னாட்டுப் பொருந!
வானவரம்பனை! நீயோ பெரும!
அலங்கு உளைப் புரவி ஐவரோடு சினைஇ
நிலந்தலைக் கொண்ட பொலம் பூந்தும்பை
ஈரைம்பதின்மரும் பொருது களத்து ஒழியப்,
பெருஞ்சோற்று மிகுபதம் வரையாது கொடுத்தோய்!
பாஅல் புளிப்பினும், பகல் இருளினும்,
நாஅல் வேத நெறி திரியினும்,
திரியாச் சுற்றமொடு முழுது சேண் விளங்கி
நடுக்கின்றி நிலியரோ அத்தை; அடுக்கத்துச்
சிறுதலை நவ்விப் பெருங்கண் மாப்பிணை
அந்தி அந்தணர் அருங்கடன் இறுக்கும்
முத்தீ விளக்கில் துஞ்சும்,
பொன் கோட்டு இமயமும் பொதியமும் போன்றே.

Puranānūru 2, Poet Muranjiyur Mudinākanār sang to Cheraman Perunchōtru Uthiyan Cheralathan, T
Seviyarivurūu, Vālthiyal

Your nature is like the five elements – the earth filled with sand,
the sky raised above the earth, wind that blows in the sky, fire that
sweeps up the wind, and water that differs from that fire.
You tolerate your enemies and your deliberation is broad. You are
strong, destructive and merciful. The sun rises from your ocean
and descends into your ocean in the west with waves topped with
white surf.

You are king of a country with prosperous towns! The sky is your limit!
O Greatness who gave unlimited food, until those hundred men wearing
golden *thumpai* flower garlands had seized the land and perished in the
field fighting furiously against the five whose horses wore swaying plumes!

Even if milk turns sour, the sun darkens, or the four Vedas swerve from
the truth, may you totally glow, with your unswerving ministers!
May you never be shaken like Mount Pothiyam, like the Himalayas with its
golden summits, where long-eyed does sleep on the slopes near their fawns
with tiny heads, at dusk, in the light of three fires lit by the Brahmins
who perform difficult rituals!

The political history of the Tamils extends from the 2nd century B. C. to the beginning of the 3rd century A. D. which we consider is the true Saṅgam period. The earliest political event being the Sātavāhana-Chēra conflict we shall take up the history of the Chēras first. Among the Tamil monarchs some contend that the Chēras were the earliest on the ground that the expression Chēra, Chōḷa, Pāṇḍya begins with the Chēra, that Tolkāppiar mentions the palmyra floral garland which is special to the Chēra first in the expression 'Pōndai Vēmbē Ār' when he enumerates the floral garlands of the Chēras, the Chōlas and the Pāṇḍyas and also because being chieftains of the mountain tracts their polity must be older then those of the agricultural tracts or the pasture lands. These arguments seem to be rather tenuous. This could be compared to an equal or greater claim for antiquity made for the Pāṇḍyas. None of these positions can be conclusively proved and so it would be better to treat them as of equally unknown antiquity. Udiyan Chēral Ādan, hero of verse two of Puṟanānūṟu, is mistaken for another Udiyan Chēral mentioned in Ahanānūṟu and who is also noted for charity and is supposed to have reigned around c. A. D 130. This identification is wrong, the Perum Sōṟṟu Udiyan Chēral being distinctly different from the Udiyan Chēral of Ahanānūṟu and Padiṟṟuppattu. In connection with the explanation of the exploit of Perum Sōṟṟu Udiyan Chēral three errors are committed: (1) The identification of the two Udiyan Chērals; (2) the ascription of a connection between the Perum Sōṟṟu Udiyan Chēral and the Mahābhārata battle; and (3) the statement that the same honour 'of feeding both the Bhārata armies' is claimed in other poems for the Pāṇḍyas and the

long period of hostility. It is but natural to expect that the Sātavāhanas should have tried to invade and occupy parts of Northern Tamiḻaham especially in the Karnāṭaka region. These attempts would have been resisted by the Tamil chieftains in the North. These chieftains ruling parts of the Koṅgu country were at least theoretically subordinates of the Chēra king of Vañji (i.e., Karūr, Tiruchi Dist.) These clashes can be deemed to be the second phase of northern incursions into the Tamil country, the first being Bindusāra's invasion. Proof of an early Sātakarni-Tamil conflict comes to us from a rather mysterious source i.e., verse 2 of Puṟanānūṟu. The verse is in praise of one Peruñjōṟṟu Udiyan Chēral Ādan, a Chēra king. In that verse there is reference to this king feeding the armies of both the Hundred and the Five. This reference naturally makes scholars equate the Hundred with the Kauravas and the Five with the Pāṇḍavas; but since the Mahābhārata battle should have been fought three millennia ago, if it were ever fought, this equation will be futile and unhistorical. It is necessary then to give a credible and historical explanation for this reference. It would appear that one of the early Sātavāhana rulers represented by the number Hundred in the verse invaded the North Koṅgu country

and the Aimperum Vēḷir[15] 'feudatory' subordinates of the Chēra king resisted this invasion successfully and crushed the invaders. The Aimperum Vēḷir are mentioned in many places in the Saṅgam literature. The practice of feeding the general and his armies before they go out for battle was very ancient in Tamilnād and is mentioned in Tolkāppiyam as the Peruñjōṟṟunilai i. e., 'the situation of the great feeding' which consists in the king entertaining his military staff to a pre-battle dinner. The Aimperum Vēḷir ruling in parts of North Koṅgu and therefore subordinate to the Chēra king should have been so entertained to dinner before they embarked on a defence of the Tamil country against the Sātavāhana incursions. The resultant victory of the Five over the Hundred was the event mentioned in the Puṟanānūṟu. This bold interpretation of the Sātavāhana - Tamil hostility will save the Puṟanānūṟu reference from what is nearly a mythology and restore it within the limits of historical probability. This incident must have con-

uncertain. Lassen thinks that the name is properly the Sanskrit Latica (pronounced Larica) and included the land on both sides of the gulf of Cambay''. Other derivations too have been suggested as Rāstrika and Aparāntika. If these writers had carefully noted the use of the same name by Ptolemy in the forms 'Ariake Sadinon' and 'Ariake of the Pirates',[1] they could easily have made out that it referred to the country later on known as the Mahārāshtra, then ruled over by the Sātakarni kings of the Āndhra dynasty. Ariaca stood for Ārya-agam, the country of the Aryans, as Damirica denoted Tamiḻ-agam, the country of the Tamils. These were the names of the two divisions of Peninsular India at that time. To the Tamils of that early period 'Aryan'[2] was the name of the people who inhabited the northern part of the Peninsula immediately adjoining their own country. The phrase 'ஆரியர் வணக்கி' occurring in such works as *Patiṟṟuppattu* should be interpreted as the victory of certain Tamil kings won against the Aryan rulers of the early Āndhra dynasty in the south and not the Aryans at the Gangetic basin as the author of *Cilappadikāram* represented it later on. Dr. Burnell identified Cottanara of the *Periplus* as Kōlattunādu and Drs. Buchanan and Caldwell as Kaḍatta Nāḍu. Mr. K. P. P. Menon goes still further and creates one Kodunādu. But ancient Tamil literature gives the exact equivalent of this name as Kuṭṭanāḍu[2] which

[Aftermath]

Satavahanas relationship with Tamil kings :

After their early conflicts with the Tamil rulers, the Satavahanas seem to have realized the difficulty of invading Tamilaham. Tamil literary sources such as the Puṟanāṉūṟu suggest that strong resistance led by the Cēra king checked Satavahana advances. Following this, the Satavahanas shifted from hostility to diplomacy and developed friendly relations with the Tamil kings, especially the Cēras. This change is reflected in the cordial ties between Cēran Ceṅkuṭṭuvan and the Sātakarṇis, marking a move from conflict to cooperation.

Source :

1. History Of Tamilnad
   by Subramaniam, N.

2. Historical Heritage Of The Tamils Edited By S V Subrahmanian And K D Thirunavukkarasu Tamil International Institute Of Tamil Studies
   by International Institute Of Tamil Studies

THREE EMPIRES AND

TAMIL LANDS, c.130 CE

Kambhoja
Gandhara
Indo Greek
TIBET
Shunga
Magadha
Pataliputra
Vidisha
Rann of Kutch
Gulf of Kutch
Gulf of Khambhat
Imperio Satavahana
Pratishtana
Junnar (Pune)
Amaravati
Ikshvakus
Kadambas
Pallavas
Ceras
Chola
Pandya
Korkai
Palk Strait
Gulf of Mannar
N
E
S
PRINCIPALES DINASTÍAS DEL PERIODO POST-MAURYA
(c.185-c.125 A.c.)
Imperio Śunga
c.184-c.64 a.C.
Reinos Indo-Griegos
c.184-c.10 d.C.
Satavahanas tempranos
c.230-c.190 a.C.
Reino Cola Antiguo
< siglo II a.C.-c. 100 d.C.

The Satavahanas and the Ikshvakus

The Satavahanas and the Ikshvakus successively constituted the contemporary major dynasties in Deccan, of the Cholas, the Cheras and the Pandyas of the Sangam Age. The Satavahanas ruled foı four centuries and a half (from about the last quarter of the 3rd century B. C. to about the end of the first quarter of the 3rd century A. D.) They were Dakshinapathapatis and at times their empire included Magadha, Madhyapradesh and

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Eastern Rajasthan in the north and *Tontaimantalam* and norther n Karnataka in the South.[4] The *Satavahanas* in their southward expansion into Tamil land, no doubt, had come into conflict with the rulers of the Sangam Age. For instance the Chera king *Senguttuvan* was contemporaneous with the Satavahana king *Sri Yajna Satakarni* (2nd Century A. D.) mentioned as *Nurruvar Kannar* in Silappatikaram.[5]

The Ikshvakus of Vijayapuri, the most important among the succession states of the Satavahanas in the Deccan ruled for only half a century from about 218 to 270 A. D. in the eastern Deccan.[6] Though no contacts of the Ikshvakus with the rulers of the Sangam age are known, no doubt the cultural and commercial expansion of the Satavahana Age continued under their patronage into Tamilakam, during the last years of the Sangam age.

The Aimperum Vēḷir ruling in parts of North Koṅgu and therefore subordinate to the Chēra king should have been so entertained to dinner before they embarked on a defence of the Tamil country against the Sātavāhana incursions. The resultant victory of the Five over the Hundred was the event mentioned in the Puṟanānūṟu. This bold interpretation of the Sātavāhana - Tamil hostility will save the Puṟanānūṟu reference from what is nearly a mythology and restore it within the limits of historical probability. This incident must have convinced the Sātavāhanas of the futility of trying to invade Tamiḻaham and later they should have chosen to be friendly with the Tamil power especially the Chēras. It is how it seems Chēran Śeṅguṭṭuvan happened to be on friendly terms with the Sātakarnis.

[Satavahanas Tamil Coinage : 150 AD]

Bilingual coinage of Sri Vasishthiputra Pulumavi in Prakrit and Old Tamil (c.150 CE)

- Old Tamil -

[Aracanaku Vācitti Makaṇaku Tiru Pulumāviku]

The coin legends of the Satavahanas, in all areas and all periods, used a Prakrit dialect without exception. In addition, some reverse coin legends are in Old Tamil .

Satavahana “Tamil” coinage often used Tamil-Brāhmī, showing peaceful interaction and economic cooperation with Tamil rulers.

The continued use of Satavahana coins in Tamil ports and inland trade centers supports the view that, after initial hostilities, the Satavahanas maintained friendly relations with Tamil rulers—especially the Cheras—facilitating long-distance trade networks linking the Deccan, Tamilakam, and overseas markets. Thus, Satavahana coinage serves as material evidence for peaceful contact and collaboration rather than domination.

Source :

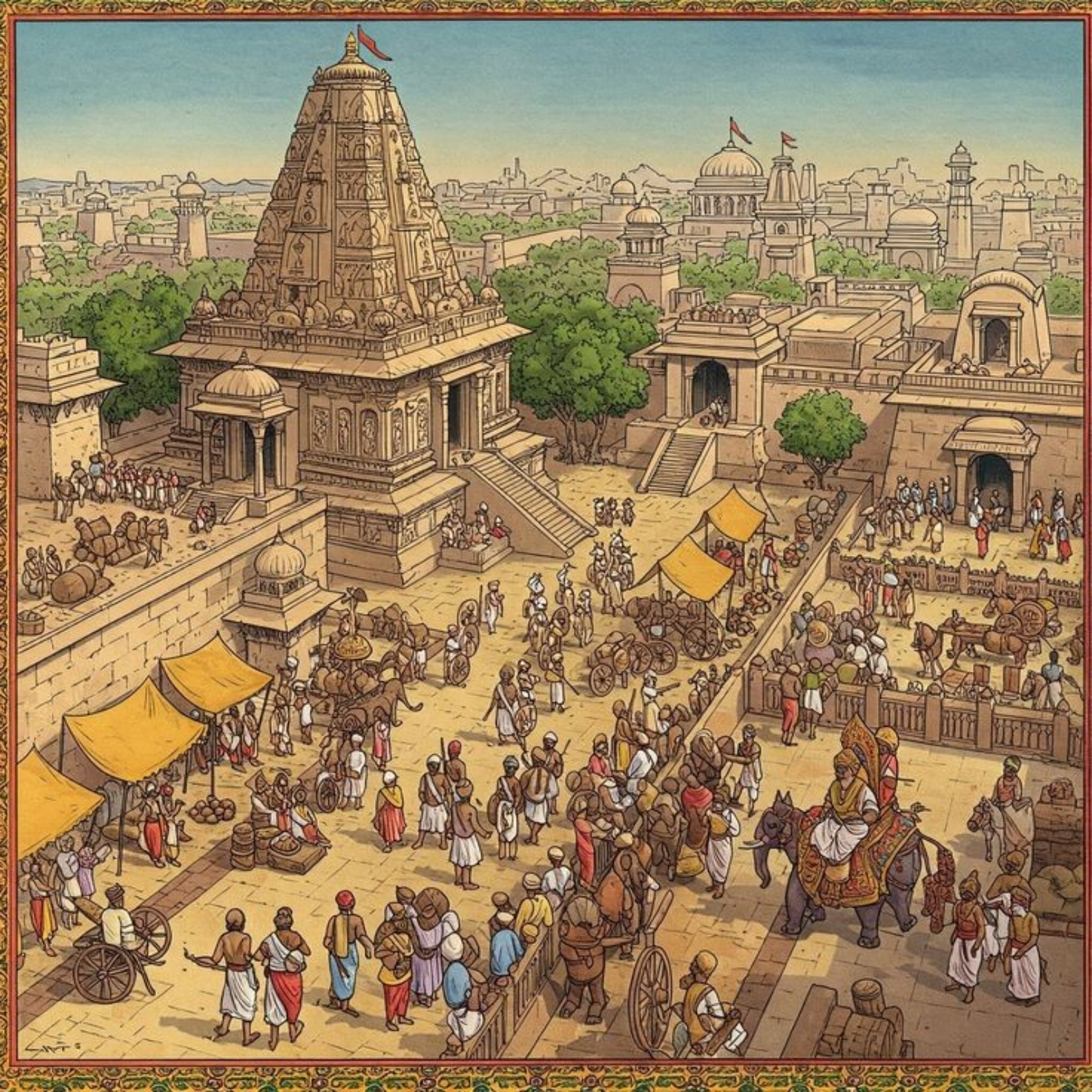
1. Satavahana Coins information by Shri Lance Dane

2. Tamil Coins: A Study Irā Nākacāmi

3. History Of Tamilnad by Subramaniam, N

4. Historical Heritage Of The Tamils Edited By S V Subrahmanian And K D Thirunavukkarasu Tamil International Institute Of Tamil Studies by International Institute Of Tamil Studies

5. The age of the Sātavāhanas



ruled in Vidarbha region. The main line of the Satavahana Empire fell in CE 227 in the Andhra region and was assimilated by the Ikshvakus. The Vidarbha rulers met with defeat in CE 250 at the hands of the Abhiras.

Metal

The Satavahana coins are mainly known in base metals like copper, lead, and alloys thereof. Among the alloys, Potin was used to issue a universal series known as Elephant and Ujjain symbol and found in the core territory of the Satavahanas. Bronze and Brass were used in Nevasa and Nasik region. Lead was predominantly used by the Satavahanas and their contemporaries in the Deccan. A few Satavahana coin types known from central India are in Lead.

The silver coins were introduced during the time of Vasisthiputra Sri Pulumavi, the son and the successor of Gautamiputra Satakarni, who over-struck the silver coins of the Nahapana, the Western Kshatrapa king.

Script & Language

The legend is inscribed in Brahmi script and written in Prakrit language like the numerous stone inscriptions of the Satavahanas. The silver coins of the Satavahanas bore the southern Dravidian language prevalent during this period on the reverse side. This is generally accepted as Tamil and was used to facilitate the inland trade carried by the Tamil merchants.

Lead

Silver

Copper

Bronze

Potin

Brahmi Script in Prakrit language

Brahmi Script in Tamil language

Satavahana Empire — their find spots being Mumbai, Sopara, Nasik, Paithan, Amreli, Baroda and Tripuri-Besnagar. Stray finds are noted in the private collection in Hyderabad and Dhulikatta. This shows that the majority of the finds are known from the ancient trade route leading from Gujarat to Maharashtra.

The sea routes used by the Romans were from Red Sea to Persian Gulf, from there to Gujarat coast and down south. Around AD 45, after the discovery of the trade wind by Hippalus, the sea journey became much easier to the Romans. It enabled ships to sail directly from the Arabian coast to the west coast of South India and did away with the need to sail *via* Barygaza and chugging all along the coast of Gujarat and Maharashtra.

This might have opened a new epoch in the Tamil maritime history. The Tamil merchants started sailing frequently to north and brought commodities which the Romans purchased directly from Barygaza and other western port cities. The commodities, said to have come from the north, mentioned in the Tamil literature *Pattinapalai* and *Maduraikanchi* and the silver portrait coins found all along the trade route of the Satavahana Empire corroborates that they were primarily being issued to facilitate trade. The Tamil merchants had developed very good inland trade relations with the Satavahanas and exchanged their goods for silver coins of the Satavahnas and they might have purchased the products needed for the Romans.

Brahmi Script in Tamil language

𑀭𑀸𑀜𑁄 𑀯𑀸𑀲𑀺𑀝𑁆𑀞𑀺𑀧𑀼𑀢𑀲 𑀲𑀺𑀭𑀺-𑀧𑀼𑀴𑀼𑀫𑀸𑀯𑀺𑀲

Rañño Vāsiṭṭhiputasa Siri-Puḷumāvisa

Satavahana bilingual coinage in Prakrit and Dravidian (possibly Old Tamil) (c.150 CE)[125]

Bilingual coinage of Sri Vasishthiputra Pulumavi in Prakrit and Dravidian (possibly Old Tamil), and transcription of the obverse Prakrit legend.[126]

Obverse: Portrait of the king. Legend in Prakrit in the Brahmi script (starting at 12 o'clock):
𑀭𑀕𑁂 𑀯𑀲𑀺𑀝𑁂𑀧𑀼𑀢𑀲 𑀲𑀺𑀭𑀺𑀧𑀼𑀴𑀼𑀫𑀸𑀯𑀺𑀲
Raño Vāsiṭhiputasa Siri-Puḷumāvisa
"Of King Lord Pulumavi, son of Vasishthi"

Reverse: Ujjain and arched-hill symbols. Legend in Dravidian (much more closer to Tamil,[127] and the Dravidian script,[127] essentially similar to the Brahmi script[128] (starting at 12 o'clock):
𑀅𑀭𑀳𑀡𑀓𑀼 𑀯𑀸𑀳𑀺𑀝𑁂 𑀫𑀸𑀓𑀡𑀓𑀼 𑀢𑀺𑀭𑀼𑀧𑀼𑀴𑀼𑀫𑀸𑀯𑀺𑀓𑀼
Arahaṇaku Vāhitti Mākaṇaku Tiru Pulumāviku[129]
or: *Aracanaku Vācitti Makaṇaku Tiru Pulumāviku*[130]
"Of King Tiru Pulumavi, son of Vasishthi"[128]

a series now known as the bilingual series, has an important bearing on Tamil Coinage. Atleast six Satavahana rulers have issued bilingual coins. Sri Kartikeya Sharma has in his recent work *'Coinage of the Satavahana Empire'*[1], drawn our attention to all these issues and has given a description of each variety based on earlier published

Tamil *Āys* and *Āvis* had[21] some relationship with the *Pulumāvi* family is worth enquiring. This might also suggest the reason for using Tamil in their coins by the successive Satavahana rulers.

Sātavāhana cultural expansionism at least is assured. The availability of some Andhra - Sātavāhana coins in the Toṇḍaimaṇḍalam coast near Cuddalore is cited as proof of Sātavāhana imperial expansion southeastward to include the Toṇḍaimaṇḍalam. But this political expansion cannot be proved on the basis of this slender evidence, since numismatic prevalence cannot determine political boundaries. A bilingual Sātavāhana coin into which archeaologists like Nagaswami read a Tamil legend can also indicate Sātavāhana Tamil relations. These facts may generally indicate Sātavāhana interest in the Tamil country.

should have been used here. A parallel instance can be drawn from the legend on the obverse and reverse sides of a Silver coin of the Satavahanas. The obverse side has an expression *putasa* in Prakrit language. For this an equivalent term *makan* in Tamil usage is found on the reverse side, if the legend on this side is accepted as Tamil. The above principle is covered by one of the *sūtras* of *Tolkāppiyam* according to which 'the words which are near or agreeable' can be used. It reads: "*Citaintana varinum iyaintana varaiyar*"

inscriptions. It may be noted in this connection, as will be explained below, that though Tamil words have been used instead of Sanskrit (magan for putra) the engraver by mistake has used the cerebral ṇ instead of the final n̲ of the Tamil language. See also words like *aracan̲* represented on the reverse side of a bilingual coin of the Satavahanas.[4] This again shows that there was corresponding Progress even in the Brahmi inscriptions meant for Tamil language outside Tamilnadu. A comparative study of the palaeography of the Brahmi inscriptions of the caves, potsherds and the coins will help us to know the characteristic featutes in the process of evolution.

The study of the bilingual coin the Satavahanas found in the Hyderabad region, though not having any bearing over the subjects of this area, is yet important on account of the use of such coins by the subjects of the Tamil speaking area which was under the control of the Satavahans for sometime. One of the coins of *Vasishthiputra Satakarni* bear the legend on two sides. The obverse has a legend in Prakrit while the reverse contains the legend in Tamil. Dr.D.C. Sircar[19] and Dr. R. Nagaswamy[20] who have examined this coin have given their interpretations considering the language used on the reverse as Prakrit. But Dr. R. Panneerselvam[21] in his studies has pointed out that it is in Tamil. He had rightly read the legend as: *Vāciṭṭi makaṇku tiru cātakaṇku aracaṇku*. He pointed out that *ku* as a genitive case ending has been used in the words *makaṇku*, *cātakaṇku* and *aracaṇku* following the *Tolkāppiyam sūtra*. The readings *Cha* as a genitive suffix and *sya* or *a* as a

were the inhabitants of the region of Maisolia. The ancient Tamil literature of the Saṅgam period indicates that these peoples were speakers of Koḍundamil, or a corrupt Tamil dialect, which came to be basic linguistic strata of the Telugu language. The silver portrait type coins of the Sātavahānas from Gautamīputra Sātakarṇi onwards contain legends, apart from the Prākṛit, in this corrupt Tamil, which was the root of later-day Telugu.

from about 230 B.C. By the beginning of the 3rd Cent., their empire had virtually ceased to exist. In the private collection of Dr. N. P. Dikanara Rao, Hyderabad, is found a silver coin with a short bilingual inscription in Prakrit and Tamil. The Prakrit text reads (?) *vasiṭi putasa siri satakaṇisa raano*. The script is Brāhmī. The meaning is "(The coin) of the king Siri Satakaṇi (Śrī Śātakarṇi) Vasiṭiputa (Vasiṣṭhiputrasya)". The Tamil text, also in Brāhmī, reads *vaciṭṭi-makaṉku tiru catakaṇiku aracaṉku*. [1] This king established himself on the *Śātavāhana* throne perhaps in 168 or 170 A.D. [2] This short bilingual is only a slight corroboration of our dating, but it *is* a kind of evidence: first, it shows the use of Brāhmī for epigraphic Tamil in the 2nd Cent. A.D.; second, it shows the use of Tamil as an important language side by side with Prakrit—probably a *lingua-franca* of the South of that time (the *Śātakarṇis* were an *Āndhra*, not a Tamil *kula*); third, it is a corroboration for the identification of the name *nūṟṟuvarkaṉṉar* of the *Cilappatikāram* with the *kula*-name *Śatakarṇi-Śātavāhanas*; and, finally, the palaeography and the grammar of this short inscription is identical with the other Brāhmī Tamil inscriptions and with a rule of the *Tolkāppiyam* (about the possessive dative); and so even this short bilingua on a *Śātavāhana* coin helps in the dating of the earliest Tamil texts.

that Satakarni who ruled the land bordering on the Tamilnad of the 2nd century A D. had issued coins in the bilingual form, where *pakata* or *prakrita* was given on one face and Tamil words were given on the other side. We can take it that persons or tribes hailing from

Karikala chola the Great

Karikala Chola was one of the greatest rulers of early Tamil history, a king whose vision shaped both empire and civilization. Karikala chola often referred to as Karikala the Great, was a Tamil Emperor of the Early Cholas of the Chola dynasty who ruled ancient Tamilakam (Modern day South India) from Uraiyur. He is credited with the construction of the flood banks of the river Kaveri and conquest of Tamilakam, Andhra and Sri Lanka. He is recognised as the greatest of the Early Cholas. In Thiruvalangadu plates of Rajendra Chola I, Medieval Tamil Cholas listed Karikala Chola as one of their ancestors. Several Telugu dynasties also claimed descendant from Karikala.

Source : 1. History Of Tamilnad by Subramaniam, N

2. The Beginnings Of South Indian History by S.krishnaswami Aiyangar

Karikāla was not only a competent and just ruler but a valiant warrior. At Veṇṇi (Kōvil Veṇṇi a village 15 miles east of Tanjore) he fought two battles. In the first he fought the Chēra king Perum Chēralādan who was supported by a Pāṇḍyan king and eleven Vēḷirs; still he secured complete victory. In this battle Perum Chēral Ādan sustained a wound on his back, and was so smitten with shame that he decided to end his life by starving to death. In another battle fought also at Veṇṇi he he so completely defeated his enemies that this victory brought practically the whole of the Tamil country to accept his overlordship. On another occasion at a place called Vāgaippaṛantalai the presence of Karikālan's army seems to have driven nine minor princes from the field of battle. Karikāla had a powerful navy which he used to conquer Ceylon and having established his rule and reputation there, he brought from there a large number of prisoners of war whom he used for the beneficial purpose of building a durable embankment for the till-then unruly river Kāviri. Thus he tamed the Kāviri and brought stable and orderly prosperity to the delta region

Cholas are supreme under Karikāla, who ascended the throne, probably after defeating the Chēra and Pāṇḍya in a battle at Veṇṇil (Koilveṇṇi as it is now called) in the Tanjore district. He was a remarkable sovereign who, in many ways, contributed to the permanent welfare of his subjects, and has consequently been handed down to posterity as a beneficent and wise monarch. He constructed the embankments for the Kavery, and his chief port Puhar was the great emporium of the east coast. His reign was long and, taken along with those of his two predecessors and the successor next following him, constitutes the period of the first Chola ascendancy in the south. In the reign of his successor a great catastrophe befell Puhar, and the city and port were both destroyed. This was a hard blow to the ascendancy of the Cholas. But Karikāla had, after defeating his contemporary Chera, given one of his daughters in marriage to the son of his vanquished rival. This alliance stood the Cholas in good stead. Karikāla's successor began his reign with a victory, which his heir-apparent won for him,

Conquest of Sri Lanka and Construction of Grand anicut :

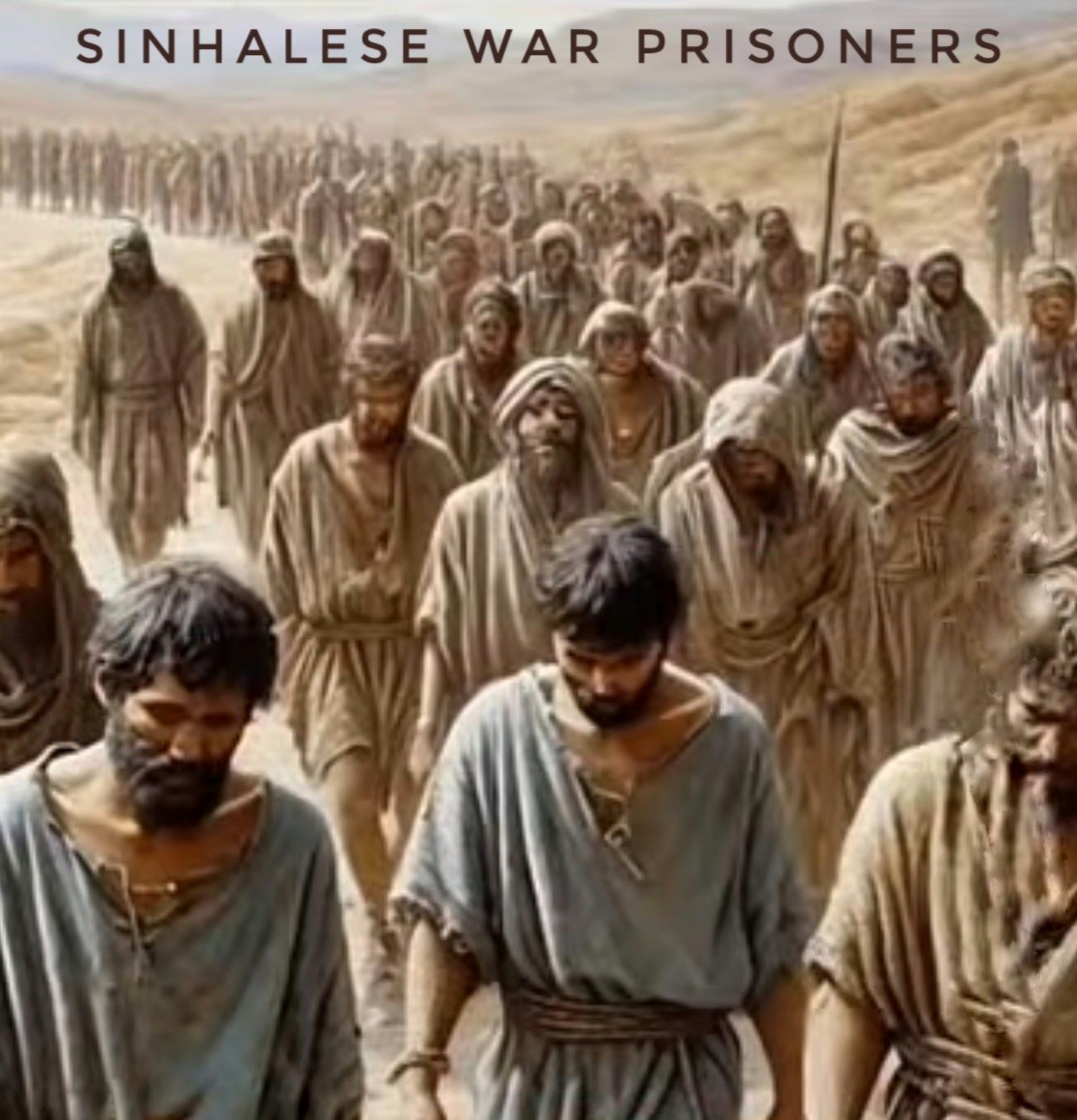
Sometime between the reign of Sinhalese monarch Vankanasika Tissa, Karikala, with a large army, invaded the island and took away 12,000 Sinhalese men to work as slaves to build the Kaveri Dam.One of the greatest rulers of the early Chola dynasty, Karikala Chola, expanded his power beyond the Tamil mainland and led successful campaigns into Ceylon, present-day Sri Lanka. Ancient chronicles record that thousands of captives were brought from Ceylon and employed in major public works along the Kaveri river. Karikala's most enduring achievement was the construction of the Grand Anicut, or Kallanai — a massive stone dam built across the Kaveri more than two thousand years ago. This engineering marvel transformed agriculture in the Chola country, regulated the river's flow, and stands today as one of the oldest functioning water-management structures in the world, symbolizing the Cholas' military strength, administrative vision, and technological genius.

Source : 1. India Ancient Past By RS Sharma

2. The Beginnings Of South Indian History by S.krishnaswami Aiyangar

KARIKALA CHOLA

SINHALESE WAR PRISONERS



political power lay at Uraiyur, a place famous for cotton trade. It seems that in the mid-second century BC, a Chola king named Elara conquered Sri Lanka and ruled over it for nearly fifty years. A clearer history of the Cholas begins in the second century AD with their famous king Karikala. He founded Puhar and constructed 160 km of embankment along the Kaveri river. This was built with the labour of 12,000 slaves who were brought as captives from Sri Lanka. Puhar is coterminous with Kaveripattanam, the Chola capital. It was a great centre of trade and commerce, and excavations show that it had a large dock. One of the principal sources of the wealth of the Cholas was trade in cotton cloth. They maintained an efficient navy.

the Chola country in Ceylon in the first century B.C.; and there were invasions and counter-invasions as well. On one occasion the Chola invaders carried away 12,000 inhabitants of Ceylon and set them to work at 'the Kavery' as the Chronicle has it.[9] This looks very much like an exploit of Karikāla seeing that it was he who built the city of Puhār. King Gajabāhu of Ceylon was present at the invitation of the Red-Chera, to witness the celebration of a sacrifice and the consecration of the temple to the 'Chaste Lady' (Pattini Dēvi) at Vanji, on the west coast.

North India Campaign and victory over Vatsa , magatha and Avanti kingdoms

Karikala chola Engraved the Emblem of Chola (the Tiger) on the Himalayan mountains, signifying his supremacy :

Karikāla Chōḻa is associated in early Tamil literary tradition with a northern expedition extending up to the Himalayan region, which established his fame among the northern kingdoms. The Silappadikāram records that, following these victories, the kings of Vatsa (Vajra), Avanti and Magadha acknowledged his supremacy and presented him with distinguished royal gifts—Vatsa offering the korrappantar (pearl audience-pavilion), Magadha the paṭṭimaṇṭapam (ornate pavilion), and Avanti the tōraṇa-vāyil (arched gateway). This success is traditionally symbolised by the engraving of the Chōḻa tiger emblem on the Himalayas. After receiving these honours, Karikāla returned to the Chōḻa country, his reign thereafter remembered for military prestige and political ascendancy.

Source :

1. Comprehensive History Of India Vol.2 (mauryas And Satavahanas) by Sastri, K.a. Nilakanta

2. The Silappadikaram by V R Ramachandra Dikshitar

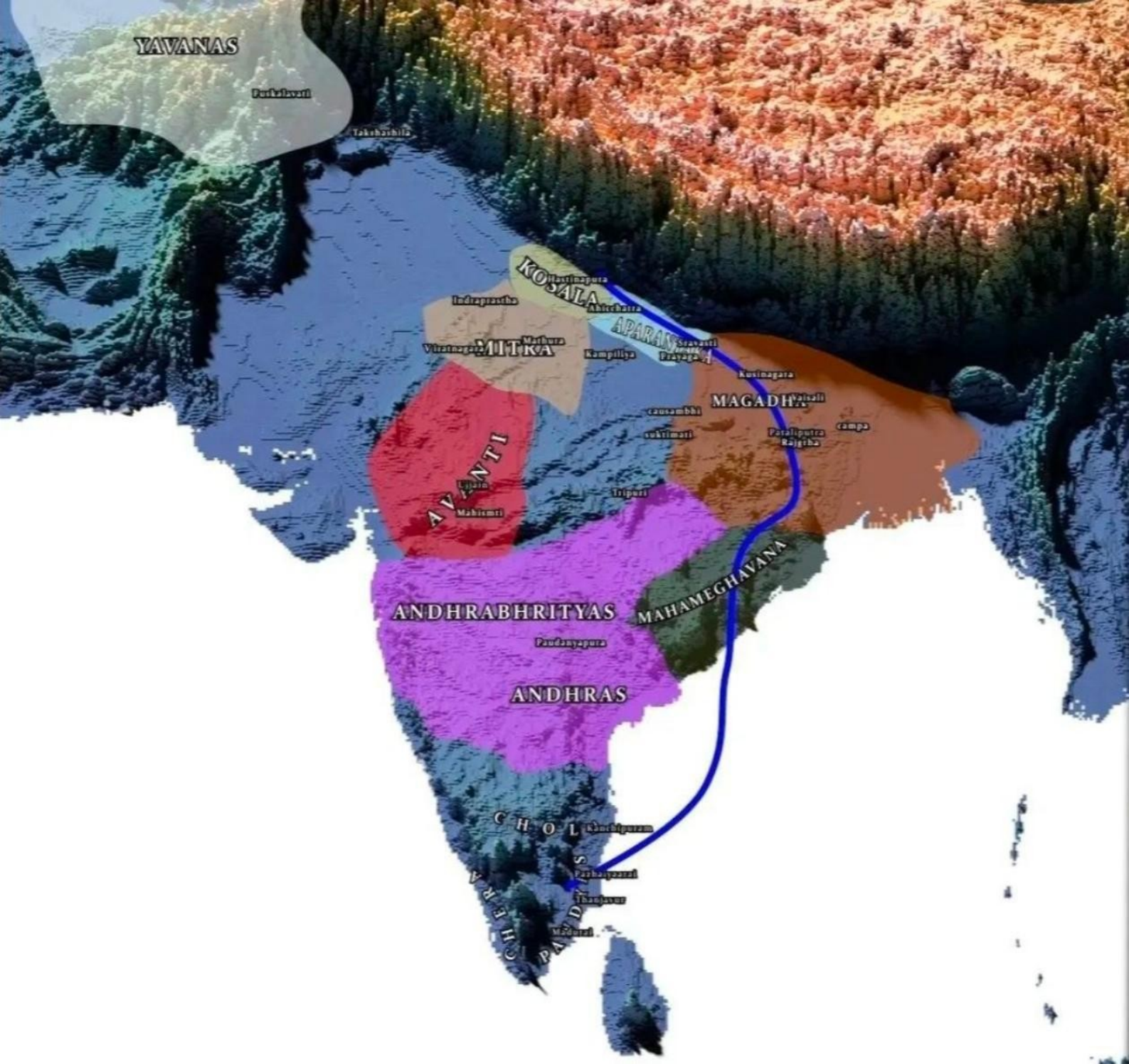
3. Cholas I by nikakanda sastri

4. South Indian inscriptions , cholas

5. The age of the Sātavāhanas

கரிகாலனின்
இமயப் படையெடுப்பு
சோழர்
கணவாய்
(கரிகாலன் புலி சின்னம்
பொறித்த இடம்)
நேபாளம்
மகதம்
அவந்தி
காவேரிப்பூம்பட்டினம்

KARIKALA
CHOLA
THE BUILDER OF
ANCIENT TAMIL GLORY!


YAVANAS
Puskalavati
Takshashila
KOSALA
Hastinapura
Indraprastha
Ahicchatra
APARANTA
Sravasti
Prayaga
Viratnagara
MITRA
Mathura
Kampiliya
Kusinagara
MAGADHA
Vaisali
causambhi
suktimati
Paraliputra
Rajgtha
campa
AVANTI
Ujjain
Mahismti
Tripuri
MAHAMEGHAVANA
ANDHRABHRITYAS
Paudanyapura
ANDHRAS
CHOL
Kanchipuram
Pazhayaarai
Thanjavur
Madurai
CHERA
PANDYAS

Silapathikaram - Vanjikandam - Nadukarkadai verse - 78 - 95

mention Karikala Chola North Indian Expedition

When he had finished praising the ruler of the vast world, the latter went to the hall of audience[2] and bade enter the Brahmana Māḍalaṉ, Nīlaṉ, and other *kañjukins*, when the gate-keeper informed him of their arrival. Making obeisance to the king through the palace-officials,[3] Nīlaṉ reported: 'O king with the *tumbai* and the anklet, tokens of success in battle! Attended by these vanquished Arya kings we went to the ancient city of Śembiyaṉ (Cōḻa) and paid our respects to him through his officers.[4] Seated 78

in the ornamented *maṇḍapam* constructed (with the materials received as gifts) from the Vaccira (Vajra), Avanti and Magada kings,[1] he remarked to the commander of his chariot corps[2] occupying the front rank of the army: "It is no achievement to capture in the wide expanse of the battlefield those who, after displaying great military prowess, gave up their umbrellas and swords and fled in the disguise of non-combatants."[3]

them and introducing them to His Majesty. The commentator explains *śaṅkōcaparivāram* as probably meaning private officials who had nothing to do with administration.

[1] This presupposes a Cōla expedition to north India, sometime before the one undertaken by Śenguṭṭuvaṉ.

Karikala Cholan's Himalayan Expedition and Northern Conquest :

According to Silapathikaram Chapter 5 (Indira Vizhavu Oor Edutha Kaadhai) Versus 86 - Versus 110

It Explains Very Clearly about the **North Expedition of Karikala Cholan**

Silapthikaram : Chapter 5 : Versus 86–110

நற்பலி பீடிகை நலம் கொள வைத்து

உயிர்பலி உண்ணும் உருமுக்குரல் முழக்கத்து

மயிர்கண் முரசொடு வான்பலி ஊட்டி

இருநில மருங்கின் பொருநரை பெறாஅச்

செறுவெங் காதலின் **திருமா வளவன்**

வாளும் குடையும் **மயிர்கண் முரசும்**

நாளொடு பெயர்த்து நண்ணார்ப் பெறுகஇம்

மண்ணக மருங்கின்என் வலிகெழு தோள் எனப்

புண்ணிய திசை முகம் போகிய அந்நாள்

அசைவுஇல் ஊக்கத்து நசைபிறக்கு ஒழியப்

பகைவிலக் கியதுஇப் பயம்கெழு மலைஎன

இமையவர் உறையும் சிமையப் பிடர்த்தலைக்

கொடுவரி ஒற்றிக் கொள்கையின் பெயர்வோர்க்கு

மாநீர் வேலி **வச்சிர நன்னாட்டுக்**

கோன் இறை கொடுத்த **கொற்றப் பந்தரும்**

மகதநன் நாட்டு வாள்வாய் வேந்தன்

பகைபுறத்துக் கொடுத்த **பட்டிமண் டபமும்**,

அவந்தி வேந்தன் உவந்தனன் கொடுத்த

நிவந்துஓங்கு மரபின் **தோரண வாயிலும்**

பொன்னினும் மணியினும் புனைந்தன ஆயினும்

நுண்வினைக் கம்மியர் காணா மரபின

துயர்நீங்கு சிறப்பின் அவர் தொல்லோர் உதவிக்கு

மயன்வி தித்துக் கொடுத்த மரபின , இவை தாம்

ஒருங்குடன் புணர்ந்துஆங்கு உயர்ந்தோர் ஏத்தும்

அரும்பெறல் மரபின் மண்டபம் அன்றியும்

The above versus says that Thirumavalavan (karikala cholan) who after winning over North Vengadam to Kanyakumari and after defeating the mightier Pandya and Chera Kings ,

Karikalan , the chola king who is also a lover of wars went in search of New enemies towards North until Himalayas (it mentions about his Himalayan expedition and conquest) , who could match his shoulder strength in fight , Started Conquest after praying to his god **Kotravai** , along with his soldiers , Carrying White umbrella and Murasu (Drums)

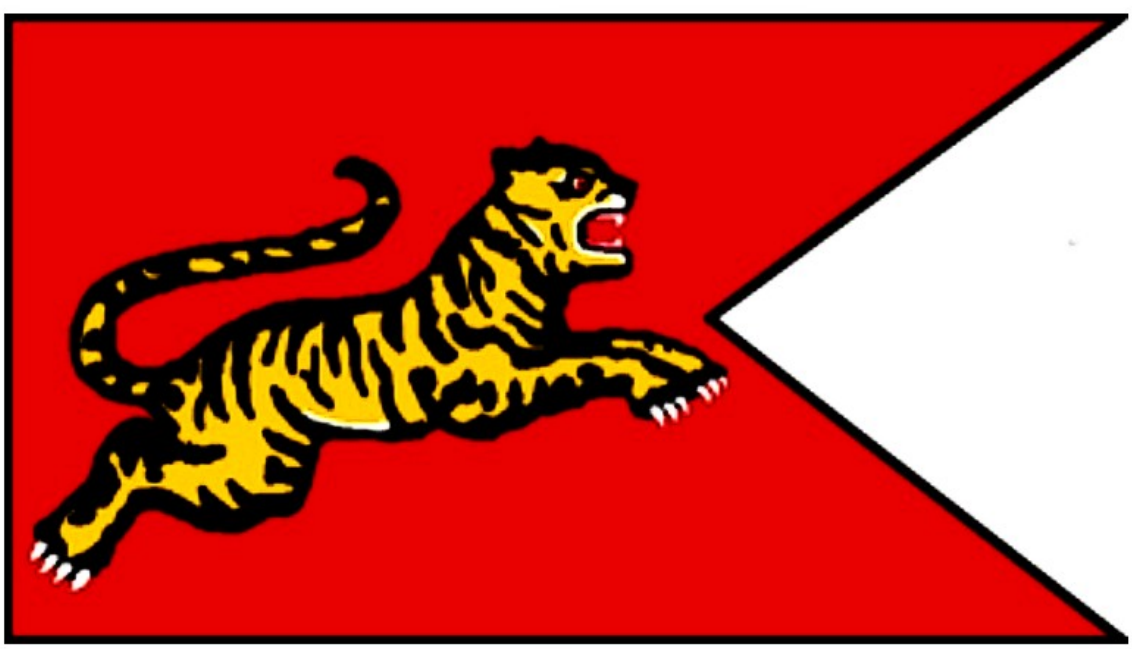
[Note : **Mayir Kann Murasu** mentioned here means the special Drum that is made out of tough Buffalo's skin that had actually killed a Tiger in a fight when it was alive]

He Started his Dig Vijayam (conquest) on an Auspicious day as mentioned in Silapathikaram.

He went along the Chola Mandala Karai (Coromandel Coast) defeating kings whoever opposes him on his way , went along crossing Kalinga and Vajra Desam with Kosambi as its capital that was in bengal area and reached Himalayas.

After reaching Himalayas he laid down a New route towards North to travel across Golden Himalayan Mountain Range in to Tibet using his soldiers , and had closed an unusable older route as mentioned in Periya Puranam 55

"பொன்மலை புலி வென்று ஓங்கப்
புதுமளையிடுத்துப்
பொற்றும் அந்நெறி வழியேயாக
அயல் வழி அடைத்த சோழன்"
- பெரியபுராணம் 55



The Chola King had Engraved his “Tiger” Symbol marking his Victorious Expedition to Himalayas in its rock at high Altitude. Since many soldiers along with him in the himalayan conquest were from Chera and from Pandya kingdoms , he engraved Bow Arrow and Fish symbols of Chera and Pandya too along side of his Tiger Symbol in Himalayan Rocks.

There was mention of 3 friendly kingdoms in Silapathikaram that came on his way namely Vajra Desam with Kosambi as it Capital in areas of Vanga (bangladesh) , Magadha Naadu and Avanthi naadu with Ujjain as its capital.

All these Three kings had welcomed Karikala Cholan and had gifted him with most valuable things Gold jewels and rathnas , Vajra King Presented him with Muthu Pandhal (Pearl Jewels) , and Magadha King had presented him with Patti Mandapam , Avanthi King had gifted him with Traditional Glittering Hanging Door Decorations made of Navarathnas as mentioned in Silapathikaram , it also says that karikalan on returning to his kingdom had showcased all the three rare gifts in “Chithira Mandapam” for his people to witness its beauty in Poompuhar Pattinam. https://www.quora.com/Which-Tamil-kings-went-on-Himalayan-expeditions-and-engraved-or-planted-the-victorious-symbols-of-their-flag-on-Himalayan-mountains?top_ans=102753057

in the back and out of shame starved himself to death sword in hand ; and the poetess Veṇṇikkuyattiyār, who was a native of Veṇṇi and a friend of Karikāla, sings (*Puṟam* 66) that the king who committed suicide out of shame for the wound in his back was in no way inferior to the glorious victor of Veṇṇippaṟandalai. In this poem Karikāla is addressed as the descendant of the king (not named) who compelled the wind to serve him when he sailed his ships on the wide ocean, a legend significant of the early maritime enterprise of the Cholas. Lastly, Śēral Ādan's suicide so moved the hearts of many learned men (*śāṉṟōr*) that they made up their minds to follow him in his death (*Aham* 55). Veṇṇi was thus a great battle and the turning-point in the career of Karikāla ; he succeeded in breaking up a widespread confederacy raised against him.

Another battle was fought by Karikāla at Vāhaippaṟandalai, meaning field of Victory, in which, according to Paraṇar (*Aham* 125), nine minor chieftains lost their umbrellas and had to submit to Karikāla. Neither the cause of this battle nor the identity of the enemies can be traced now. The poet of the *Paṭṭinappālai* fully describes (*ll.* 228-82) the destruction carried by Karikāla's forces into his enemies' territory and the awe inspired by his deeds of valour. He sums up the results of his campaigns thus : 'the numerous Oḷiyar submitted to him, the ancient Aruvāḷar carried out his behests, the northerners lost splendour, and the westerners were depressed ; conscious of the might of his large army ready to shatter the fortresses of enemy kings, Karikāla turned his flushed look of anger against the Pāṇḍya, whose strength gave way ; the line of low herdsmen was brought to an end, and the family of Iruṅgōvēl uprooted.' The Aruvāḷar were the people of Aruvānāḍ, the lower valley of the Peṇṇār, just north of the Kāvērī delta country.[1] Nakkīrar (*Aham* 141) speaks of Iḍaiyāṟu of Karikāla, victorious in war, who prevented a migration of population from his land by offering them inducements to stay (*śelkuḍi niṟutta*).

Karikāla's wars thus secured him a sort of hegemony among the crowned kings of the Tamil country and a slight extension of the territory under his direct rule. The description of Kāvirippūṁpaṭṭinam and its foreshore, which takes up much of the *Paṭṭinappālai*, gives a vivid idea of the state of industry and commerce under Karikāla, who also promoted the reclamation and settlement of forest land, and added to the prosperity of the country by multiplying irrigation tanks. That the king was a good liver and enjoyed the fine things of life including the society of women and children, and that he was a follower of the Vedic religion and performed sacrifices, are seen clearly from the poems. Karuṅguḷal

The valiant warriors residing in the suburbs (*maruvūrppākkam*) and the leaders of the army quartered in the city (*paṭṭinappākkam*), vied with one another in going first to the great altar to make the asseveration 'May all evil to our mighty king be warded off, and may you (the Būtam) stand firm on the side of those who propitiate you with offerings!' Stone-slingers, and different classes of soldiers who held shields stained with blood and human flesh, as well as lances, patted themselves on their shoulders, shouting exultingly, and cut off their dark-haired heads containing such fierce red eyes as seemed to burn those upon whom they looked, and willingly offered them upon the sacrificial altar (of the guardian deity) with the prayer that the conquering king might be ever victorious, when those headless trunks seemed to speak through the drums of untanned leather these words of thunder: 'We have given you our lives as a sacrifice: Accept them.'[3] 76–88

88 Once Tirumāvaḷavaṉ[1] felt that there was no foe on either side[2] fit to fight with him and thinking, in his thirst for war, that there might be foes in the north, he had an auspicious day[3] chosen for taking out his sword, umbrella[4] and war-drum,[5] and he prayed to his guardian deity that he might be lucky enough to find an enemy fit to encounter his broad shoulders, and advanced in that direction. Finding the great Himalayas, the residence of gods, as the barrier arresting his further progress, he retreated with pride after engraving his tiger-emblem on its rocky side.

90 On his return, the king of the great Vacciranāḍu[6] whose sway extended as far as the roaring sea (in the east), gave him a pearl canopy as tribute while the king of Magadha[7] famous for his sword-play, and his enemy a while ago, presented to him an audience-hall[8] (*paṭṭimaṇḍapam*). The king of Avanti gave him a friendly present of a tall and beautiful arch on the gateway. Though all these were made of gold and gems, their technique was not known to human artists even of exceptional skill; they were long ago given to the ancestors of these three monarchs by the

Bulletin of the School of Oriental Studies, London, Vol. VI, Pt. II, 1931.) See also the *Kalaimagaḷ*, Vol. I, pp. 416 ff., where Prof. K. A. Nilakanta Sastri translates the above contribution, and ibid., pp. 802 ff., where again Pandit M. Raghava Aiyangar re-examines it in the light of literature.

[1] Tirumāvaḷavaṉ is the name of Karikāl-Peruvaḷattāṉ, who was actuated by imperialism and lust of conquest.

[2] Perhaps the Cēra and the Pāṇḍya kings. Cf. the closing lines of canto i, and the footnote.

[3] Cf. Vāṇāṭ-kōḍal, (*Pu. Por.*, *veṇbā* 'Vañji', st. 4).

[4] Cf. Kuṭaināṭ-kōḍal, ibid., st. 3.

[5] Muraśunāṭ-kōḍal, *Puṟam.*, st. 50 n.

divine Maya in return for some valuable service rendered to him. When they were all placed together, they formed an artistic *maṇḍapam* much praised by great men.

small and independent states. Apparently, these different chiefs were enjoying autonomy. The principal kingdoms mentioned in the epic were Avanti, Vajra, Magadha and Mālva.[2] We know by their gifts of choice presents that the first three acknowledged the overlordship of Karikāla.

fairness attributes to each of the three Tamil monarchies some conspicuous success against northern Aryan kings, gives a glorious account of the northern expedition of Karikāla * which took him as far as the Himalayas and gained for him the alliance or subjection of the kings of the Vajra, Magadha and Avanti countries. The raising of the flood-banks of the Kāvēri by Karikāla seems to be first mentioned by the Malēpāḍu plates of Puṇyakumāra, † a Telugu-Cōḍa king of the seventh or eighth century. Nothing can

faultless luster, wore (*also*) an anklet of white conch ; he who went round the globe of the earth ; he who sent ambassadors on several occasions to the gods of matchless victory ; he who carried away the garland of Pakasasana (*i.e.,* Indra) ; he who, appearing with ornaments of valuable gems, mastered the Tamil (*language*) of the south ; he who by throwing a sharp-edged javelin caused the quick return of the sea; acquired the name Puliyan ; who gave away thousand (*of gifts*) of the golden hill (*Meru*) ; he who stood firmly in the field (*of battle*) at Pali and obtained the name Panchavan ; he who founded the prosperous city of Madura and built (*a surrounding*) wall for it; he who with the supreme intelligence of his mind, was profoundly versed in the beautiful Tamil and Sanskrit and became the foremost among scholars ; he who led the elephants in the Bharata (*war*) so as to destroy the great charioteers in a hill-battle[4] ; he who relieved Vijaya (Arjuna) from the curse of vasu ; he who drove (*his enemies*) to the forest so that they might be scorched up and destroyed (*there*) and had the blameless (*royal emblems*) of the big fish, the tiger and the bow engraved on the top of the Northern Mountain (*i.e.,* the Himalayas); he who, securing the services of huge giants, restored many tanks and relieved the country from disease and pinching hunger; he who with a dreadful sword cut off the heads of two kings that advanced against him in the battles at Chitrmuyari and Talaiyalanganam and stopped the dance of their (*two*) headless trunks and he who had the Mahabharata translated into Tamil and had established the â□□Sangamâ□□ in the town of Madhura had ruled the circle of the earth and had passed away.

If on hypothetical grounds, the Chaṅkam is pushed to 300 BC which is highly probable, it goes without saying that the age is contemporaneous with the Sātavāhanas. But it is perplexing to find that in the entire Chaṅkam works, including the twin-epics *(Chilappatikāram* and *Maṇimēkalai)*, nothing specific about the Sātavāhanas is found. It is mysterious because the Nandas and Mauryas[16] are noted. The *Maṇimekalai* (XIX, 11, 107-8) refers to skilled artists from Magadha, Marāṭha and Yavana (i.e. the Hellas).[17] The *Chilappatikāram* (v. 11.99-104) with reference to greatness of Karikāla-Chōḷa mentions the prizes he received from the rulers of Vajra (*korrappantar*, a pearl-pavilion for audience), Magadha (*paṭṭimaṇṭapam*, an ornate pavilion), Avanti (*tōraṇavāyil*='arched gateway') and so on. These evidences would guide us to conclude that the Sātavāhanas should have had some interaction with the Tamils. And how was this? It is the question

Kallanai Dam (GrandAnicut)
Fourth oldest dam in the World (100 - 150 AD)

[one of the oldest still-functioning dams in the world]

[2000 years old Indias first oldest Dam built by karikala chola the great]

The reign of Sinhalese monarch Vankanasika Tissa, Karikala, with a large army, invaded the island and took away 12,000 Sinhalese men to work as slaves to build the Kaveri Dam.Kallanai is a massive dam of unhewn stone, 329 metres (1,080 ft) long and 20 metres (60 ft) wide, across the main stream of the Kaveri. A later Chola record from Tiruvaduturai refers to this event that is raising the banks of the Kaveri by Parakesari Karikala Chola.

Source :

1. Our Intellectual Heritage: There exists a large body of evidence for the width, depth and accuracy of the ancient Indian Knowledge Prakash Chitre

2. Kalyana Mitra: Volume 2
   By Prof. Katta Narasimha Reddy, Prof. E. Siva Nagi Reddy, Prof. K. Krishna Naik ·

PERUR PATTISVARAM TEMPLE BUILT BY KARIKALA CHOLA

PERUR PATTISVARAM TEMPLE BUILT BY KARIKALA CHOLA

Shiva in the act of destroying one of the sons of Kasimuni

A view of the two Pillars immediately on the top of the steps leading to the temple

Quote

"The Kallanai Dam was "[built] during the second century AD by Karikalan, a king of southern India's old Chola Dynasty" and "*is also one of the oldest irrigation systems in the world that is still in use*" (Agoramoorthy and Hsu, 2008). "The purpose of the dam was to divert the waters of the Kaveri across the fertile Thanjavur delta region for irrigation via canals. Since the English arrived in the eighteenth century, the Kallanai has been tampered with and other hydraulic structures have been added nearby. It is therefore difficult to extrapolate from the current situation into the past to understand the workings of the anicut" (Bijker, 2007). Figure 1 shows the current state of the dam."

"However, "[in] *her pioneering study, [Dr. Chitra] Krishnan combined historical studies of old descriptions of the anicut from a variety of archives with archaeological and anthropological field surveys and original hydraulic research.* This enabled her to piece together a picture of the Kallanai…" (Bijker, 2007).

Among the Chola kings, Karikala made significant contribution to irrigation works. The lands on the banks of Cauvery, the unfailing river of the Chola kingdom, were developed by Karikala for agricultural operations by the gradual clearance of forest and creation of irrigation tanks.[18] It was done in an attempt to prevent migration of people from his country by offering them inducement to stay on[19]. Pattinappalai refers to a large tank with raised bunds located within Kaverippumpattinam. Excavations conducted by the Archaeological Survey of India at Kaverippumpattinam have unearthed a beautiful reservoir, with an earthen bund and a facade built of bricks. Two graceful curves designed beautifully, received the water and let it out. The feeding channel was small and was leading from the Cauvery river or one of its offshoots.[20] While describing the marudam land of Karikala's Chola country, Pattinapalai gives an account of the sugar cane fields, unfailing in their yield. Sugar industries located within such field were described as emitting smoke and spreading sweet smell. Paddy fields had so much abundant yield that buffaloes with their calves fed them and the calves slept on the shades of paddy without being disturbed.[21] Paddy was harvested with sickles. Paddy heaps stored for thrashing looked like mountains. So much was the fertility of the land that one veli of land produced thousand kalams of paddy.[22]

Literary works of post-Sangam period and certain inscriptions of the eleventh and twelfth centuries attribute to Karikala the construction of the flood banks of the Cauvery with the aid of his feudatories[23] Melepadu plates of Punyakumara, a Telugu Chola king of the seventh or eighth century, also mentions that the. work was executed by Karikala.[24] The flood bank built by Karikala, known as the Grand Anicut, prevents the high flood waters of the Cauvery from emptying into Kolldam, thus avoiding water scarcity in the delta. The anicut consists of a solid mass of rough stone in clay, 1080 feet in length, 4250 feet in breadth and I5 to 18 feet in depth. It stretches across the outlet into the Coleroon in a serpentine form. The work stands as a monument of the skills of the irrigation engineers of the distant past. Karikala is said to have employed 12,000 men captured in a war with Sri Lanka for the construction of the Grand Anicut as per the version of Mahavamsa[25]

One Ancestor, Many Kingdoms: The Legacy of Karikala Chola”

Karikala Chola, the celebrated Sangam-age Tamil ruler, was regarded as the ancestral figure of the Chola lineage. The later Imperial Cholas—from Vijayalaya to Rajaraja I and Rajendra I—consistently claimed descent from the ancient Tamil Cholas of the Kaveri region, invoking Karikala as their forefather.

During the Chola “dark age,” several branches survived beyond Tamilakam and later emerged as the Chodas of Andhra—including the Velanati, Nellore, Renati, Pottapi, Konidena, Nannuru, and Nidugal Cholas, the latter ruling parts of present-day Karnataka. Despite regional rule, these Cholas and Chodas identified themselves as members of the Chola vamsa, preserving their Tamil lineage and ancestral claim to Karikala Chola.

Source : 1. The Cholas of Nidugal a Study
by Kavitha, R

2. The History Of Andhra Country 1000 A D
1500 A D by Yashoda Devi

Dark age of Chola

The ancient Chola kingdom, once famous in Tamil literature and the writings of Greek merchants and geographers faded into darkness after c. 300 CE. Cholas during this period almost completely disappeared from their native land. They have held on to their old capital city of Uraiyur. This dark age is said to have been caused by the invasion of the Kalabhras. This "dark" age of Tamil history came to an end with the ascendancy of the Pandyas and the Pallavas after overthrowing Kalabhras in 590 CE. The Cholas disappeared from the Tamil land almost completely in this debacle, though a branch of them can be traced towards the end of the dark period in Rayalaseema—the Telugu Chodas, whose kingdom is mentioned by Yuan Chwang in the seventh-century CE.[2]

The **Telugu Chodas** or **Telugu Cholas** were rulers who ruled parts of present-day Andhra Pradesh, Telangana and southern Odissa[2] as samantas (vassals) of the Pallavas, and later as vassals of the Imperial Cholas.[3][4] There are many branches like Renati Chodas, Pottapi Chodas, Velanati Chodas, Konidena Chodas, Nannuru Chodas, Nellore Chodas and Kunduru Chodas. The Telugu Chodas claimed descent from Sangam age Tamil king Karikala Chola.[5]

Country	**List** [hide] Chola Empire Chola Kingdom Anuradhapura Kingdom Kakatiya dynasty Chodaganga Dynasty Kadaram Kingdom of Velanati Kingdom of Nellore Kingdom of Pottapi Kingdom of Nannuru Kingdom of Konidena Kingdom of Niduga Other smaller historical states
Etymology	Chola Nadu
Founder	Ilamchetchenni (first documented)
Final ruler	Rajendra III (main branch)
Deposition	1279
Cadet branches	• Andhra Choda Dynasties ◦ Chodas of Velanati ◦ Chodas of Nellore ◦ Chodas of Renati ◦ Chodas of Pottapi ◦ Chodas of Konidena ◦ Chodas of Nannuru • Cholas of Nidugal • Chodaganga Dynasty

Based on the literature, epigraphic evidence, and copper plate inscriptions, below are the various dynasties who claimed descent from Karikala Chola, and few used the title Lord of Uraiyur, which was the capital of Early Cholas.

- Imperial Cholas, ruled south India, Sri Lanka and South East Asia during 848–1279 CE.[33]
- Durjaya, a legendary Andhra chieftain.[34] Several ruling dynasties of medieval Andhra and Telangana, such as the Kakatiyas, Velanati Chodas, Malyalas, Viryalas, Haihayas, Konakandravadis, Ivani Kandravadis, Kondapadumatis, Natavadis, Parichchedis, Kotas, and Chagis, claimed descent from him.[35][36][37]
- Kakatiya dynasty, ruled Andhra and Telangana during 1163–1323 CE.[38][39][4]
- Nidugal Cholas, ruled parts of Karnataka, ruled during 12th to 14th century.[40]
- Renati Chodas, ruled Rayalaseema, ruled from 5th century CE to 8th century CE.[41]
- Pottapi Chodas, ruled Rayalaseema, ruled from 8th to 9th century CE.
- Konidena Chodas, ruled Kammanadu, from 950 to 1300 A.D.
- Nannuru Chodas ruled the region of Pakanadu.
- Nellore Chodas ruled south Andhra from 1100 to 1350 A.D.
- Kunduru Chodas, ruled Telangana region during 1080–1260 A.D.

INS. NO. 8

1.	Find spot	:	Doḍḍa-Bānagere, Śira taluk, Tumkur district
2.	Location	:	Stone pillar on the tank
3.	Imperial dynasty/king	:	Kalyāna Chālukya, Trailōkyamalladēva
4.	Chief	:	Mahāmaṇḍaḷēśvara Vīrapāṇḍya, Iruṅgoḷadēva Chōḷa
5.	Date	:	1129 A.D., January 22, Tuesday
6.	Source	:	*EC XII, SI 7*

Summary

The record introduces the rule of Kalyāṇa Chālukya Trailokya-malladēva, i.e., Sōmeśvara III, and refers to his subordinate Mahāmaṇḍalēśvara Vīrapāṇḍya Iruṅgoḷa of Karikāla Chōḷa family, along with the titles noticed in Ins. No. 2 above. The latter is stated to have been ruling Rodda-300, Sire-300, Haruve-300, Kaniyakallu-300 and Siṅdavāḍi-1000. His subordinate Mahāprabhu Eraka-Māra-gāmuṇḍa got constructed the Sōmeśvara temple on the bank of Hirebāṇagere, as well as the embankment. For the purpose of the daily offerings and lamp of the God, 30 *koḷaga* of wet land was given. Another deity Norebēśvara is also mentioned.

The date mentioned in record is *Śaka 1050, Kīlaka Saṁvatsara, Paushya, Śuddha, Sōmavāra, Pāḍiva Saṅkrānti.*

Nidugal Cholas claimed descent from Karikala Chola

The Telugu Cholas of Pottapi

Another branch of the Telugu cholas ruled Renadu—Cuddappah tracts for nearly two centuries with capital at Pottapi near Tangutur (Pullampet taluq). Six rulers of the line are known. The sources for the history of the Pottapi cholas are few compared with those of the Konidena and Nellore cholas. These cholas owed allegiance to the Imperial Cholas and the Western Chalukyas and were subsequently conquered by the Kakatiyas. They won some important military victories.

Origin and Rise

Karikala is considered to be the originator of the Pottapi and Nellore cholas. The Konidena inscription of Opilipiddhi II, dated 1224[83] gives the complete genealogy of the line. Chodabijjana alias Telugu Bijjana was born in the lineage of Karikala. He claims to have fought many battles in which he was victorious and cut off the heads of enemy kings. The

Whatever the controversy regarding the connection or otherwise of Rēnāḍu Chōḷas and Dhanañjaya of Śravaṇagudi inscriptions, it remains a fact that the family claimed descent from Karikāla Chōḷa,[23] apparently the famous king Karikāla of the Saṅgam age. It is possible that a prince of the Saṅgam Chōḷa family migrated northwards into central, eastern and southern parts of southern Andhra in early times and established himself as chieftain. His successors continued for a couple

Mallideva Choda (A.D. 1250)

After a long interval of nearly a century, after Tonda, about A.D. 1250, Mallideva[448] is heard of. In his Tripurantakam inscription[449] of A.D. 12 (57) he is mentioned as (Eruva) Manumilidevaraja. In another record[450] there, the kings name Manumali is lost, the date is doubtful and "and king's birudas are nearly the same" as in the previous record. His titles call him the lord of Orayur and of the lineage of Karikala.

might have, in local pronunciation, taken the forms Kakera (*b*). the form Kaketa). The connection of the Kakati kings with Karikala-Chola, who is well-known to South Indian history as a king of about the 6th century A.D., and the story that he fixed his capital at the town of Kakati and the appearance, in the adjoining state of Baster, of an early (Saka 983) Chola Chief Chamdraditya-Maharaja who calls himself, like the Kakatiyas, a descendant of Karikala Chola point to the possibility of the said identity. The advent, again, of Annamaraja, the brother of Kakti (*i.e.* Kakati) Prataparudra into Baster, the present ruling family of which is Kakatiya-

few records of the 13th century of the time of Ganapati of the Kakatiyas refer to him as of the lineage of Karikala. It is not possible to see whether this Ranajaya, Ramadurjaya of

Nedumcheralathan Victory over North Aryans :

From Kanyakumari to the Himalayas : Unsung hero Imayavaramban nedumcheralathan

Imayavaramban Nedum Cheralathan, one of the greatest kings of the Early Chera dynasty, expanded Tamil power to unprecedented frontiers. His title Imayavaramban—"the one whose boundary is the Himalayas"—reflects his legendary northern expedition. Sangam texts record that he marched to the Himalayas, defeated the northern Aryan forces, and carved the Chera bow emblem on the northern mountains, proclaiming Tamil sovereignty from Cape Comorin to the Himalayas. A fearless warrior and brilliant commander, Nedum Cheralathan humbled powerful enemies, captured foreign invaders, and distributed war booty among his people. His Himalayan conquest stands as a lasting symbol of early Tamil political and military supremacy in ancient India.

Source :

1. Akananuru ,396

2. Akananuru, 127

3. History Of Tamilnad by Subramaniam, N.

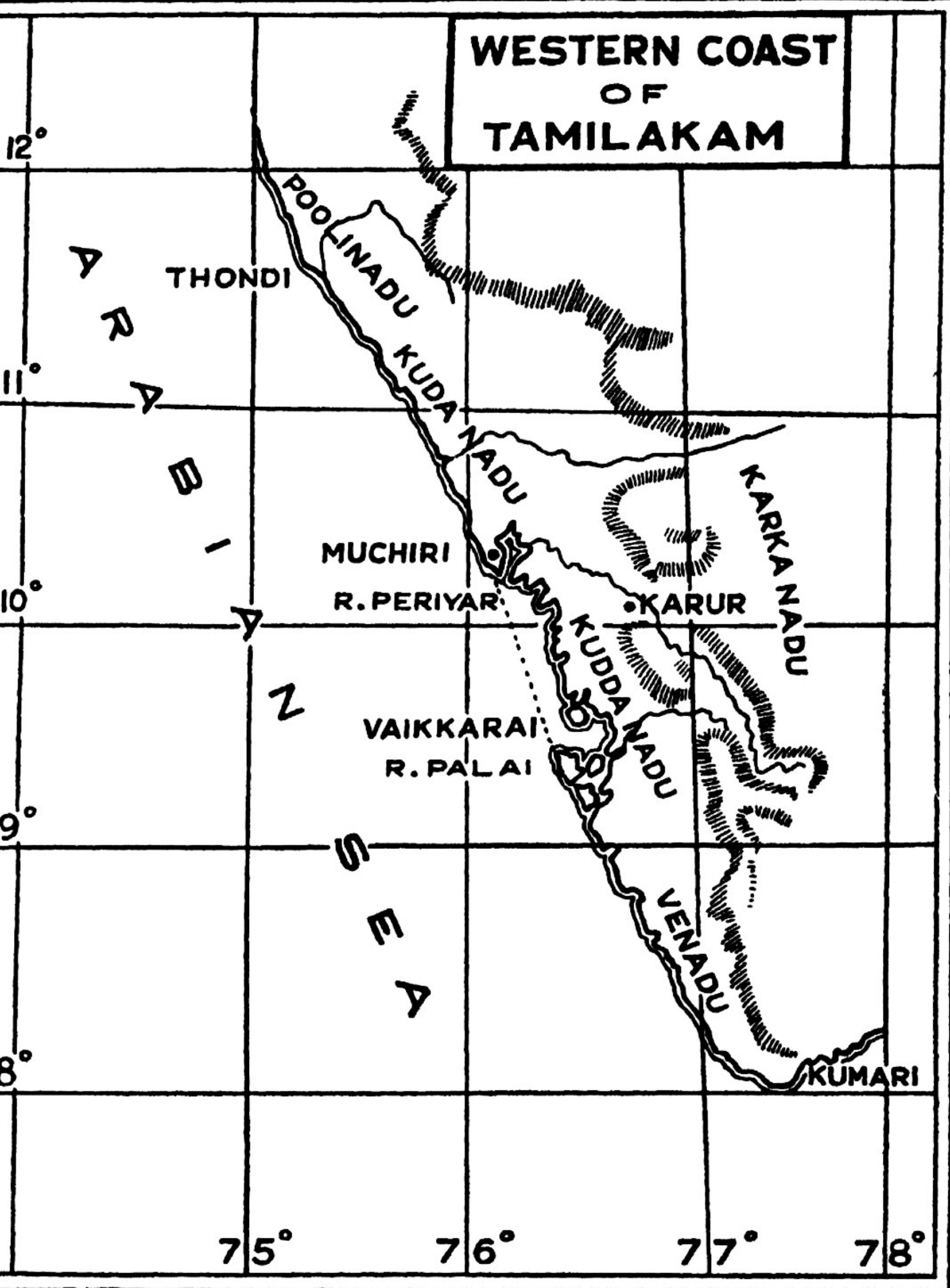
4. Ferenczi, R. (2022). Wilden, E.; Wojtilla, Gyula (eds.). An Annotated Translation of the Patirruppattu and the Political Geography of the Early Cēra Kingdom

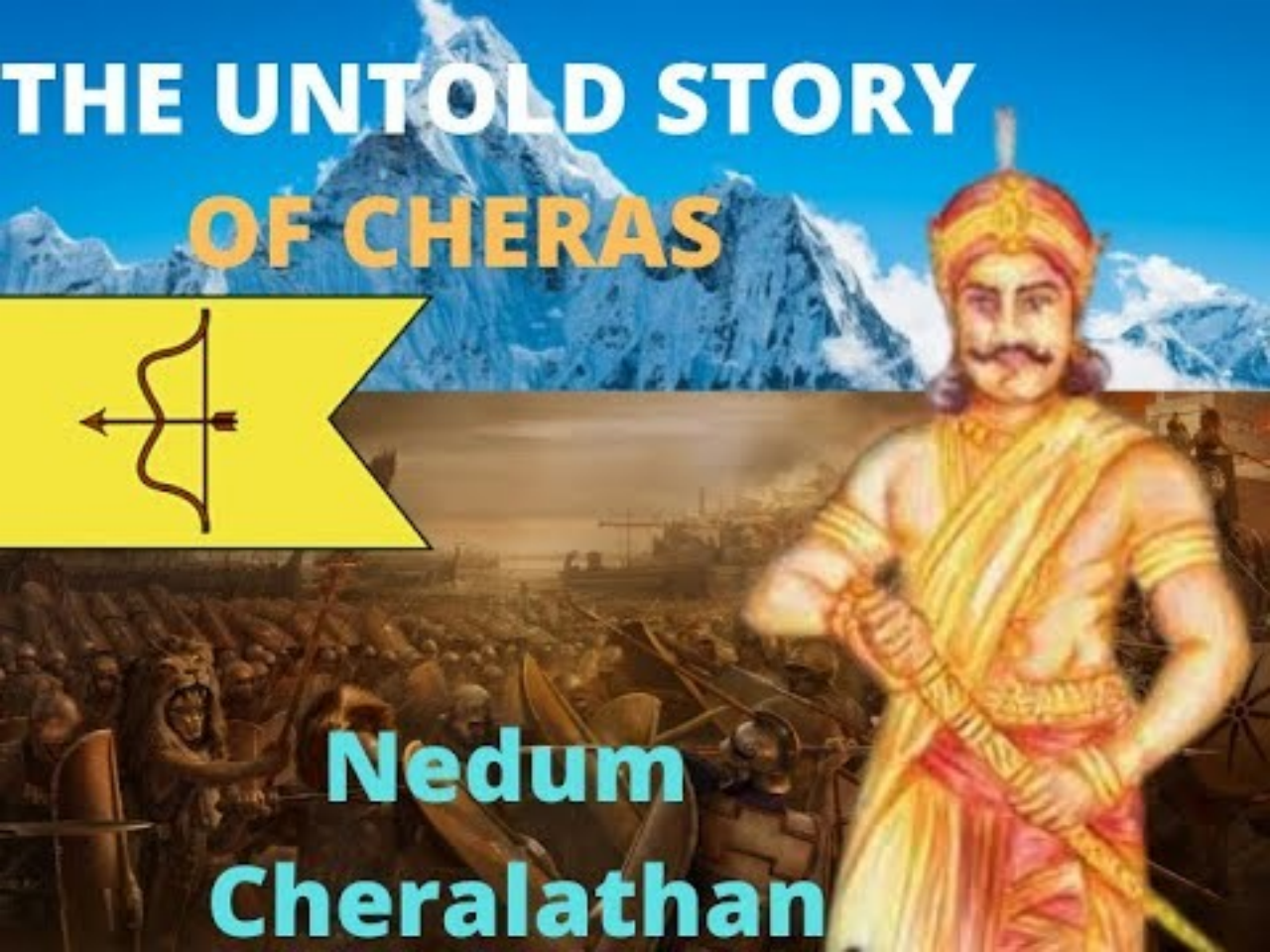
5 . Historical Heritage Of The Tamils Edited By S V Subrahmanian And K D Thirunavukkarasu Tamil International Institute Of Tamil Studies by International Institute Of Tamil Studies

6. Chera Kingsof the Sangam Period by Sesha Aiyar, K.G

Chera Kingdom

[300 BC to 250 AD]


WESTERN COAST
OF
TAMILAKAM
12°
11°
10°
9°
8°
75°
76°
77°
78°
ARABIAN SEA
THONDI
POOLINADU
KUDA NADU
KARKA NADU
MUCHIRI
R. PERIYAR
KARUR
KUDDA NADU
VAIKKARAI
R. PALAI
VENADU
KUMARI


THE UNTOLD STORY
OF CHERAS
Nedum
Cheralathan

Chera King & Himalayas

Nedum Cheralathan was the second known ruler of the Chera dynasty. He ruled the ancient kingdom of Kerala for over 50 years.

He was a great warrior and had several victories over neighbouring kingdoms. He had defeated 7 crowned kings and was given the title of *Adhiraja* (Supreme Lord).

He was known as "Imayavaramban" as it is said that he defeated his enemies from Kanyakumari to Himalayas & carved out the Chera bow emblem on the Himalayas.

His last battle was with a Chola king, in which both kings died after throwing spears at each other.

Tragic Fact : His father, Uthiyan Cheralathan committed suicide by starvation after his defeat to the Cholas in the Battle of Venni.

KUDAVAR KOMĀN
IMAYAVARAMBAN NEDUNCHERALATHAN

NEDUMCHERALATHAN

Akanānūru 396, for instance, has the following lines on a Chera king carving his bow emblem on the Himalayas having attacked and defeated the Aryans (there are other references as well of ancient Tamil kings chasing away attacking Aryan forces):

I will not be afraid to stay here. Should you
leave, before leaving, you need to return my
beauty, lovely like Vanji city of the victorious
Chēran king who attacked the trembling Aryans,
captured their king and carved the Chēra bow
symbol on the ancient, northern mountains.

In Akanānūru 127, Māmoolanār, Pālai Thinai, we see the heroine's friend say to her:

May you live long, my friend! Your faultless
lover will not stay in another country, where
they speak a different language, letting your
bright bangles to become loose, and your body
to become thin, struggling here each day with
sorrow and distress, even if he were given the
wealth that King Nedunchēralāthan with victory
drums, who rode the seas and chopped the sacred
kadampam tree of his enemy, and like his ancestors,
carved the curved bow symbol on the Himalayas,
got as tributes from his enemies fine jewels
gold female figurines and diamonds in huge
quantities known by the word āmpal, heaped
them in his palace yard in Mānthai city,[1] *and*
abandoned them for the land to devour.

Udiyan Chēral a Chēra king of Vañji begot Imayavaramban Neḍum Chēral Ādan by Veḷiyan Vēṇmāḷ Nallini. She belonged to the Vēḷir tribe and this proves that the Śaṅgam crowned monarchs married freely in Vēḷir families who enjoyed only the position of subordinate chieftains. Imayavaramban established the fame of Tamiḻaham by inscribing the bow emblem of the Chēras on the Himalayan rock front; he humbled the Āryans, took the Yavanas (Romans etc.) prisoners, poured oil on their heads and locked their hands behind their backs; and took valuable jewelled ornaments and djamonds as ransom for their release and he distributed the war booty to the deserving in his capital city. He was a great conqueror of his foes. This Neḍum Chēral Ādan fought a great battle

o Cēralātaṉ[57] with an army that is murderous in battle (16)

with a chest with sandal paste [smeared on it], with fiber-filtered toddy, (15)

[and] with victorious war [in which] the *paṇai* drum was made,[58] which sounds by

[you] had won, (14)

after [you] had been lifted on the golden[59] ornamented neck (19a–c)

of [your] flawless elephant with tusks excel in strength, (18)

which shines with abundant fresh garlands on [its] chest together with *ōṭai* ornam

after [you] had overcome while the bravery of the ones who uttered praises of

failed, (25)

[kings] between the southern Kumari[61] (24)

and the famous Imayam[62] where *āriyar* live (23)

where the yaks (*kavari*) sleep on the slopes dense with *kavir*-trees (21)

dream about *narantam*[63] and shiny splashing waterfalls.[64] (22)

His generosity and dexterity are compared to that of one *Akkuvan* of great valour, Kama.[1] He invaded against Kadambas who lived in an island in the midst of the Ocean, defeated them and cut their Kadamba trees.[2] He cut them for making his drums.[3] The decisive battle is identified when the other narrates that the back water ran red with their blood.[4] He took gems from the crown of his seven enemies to make an ornament for wearing it on his breast.[5] He is also praised as a great conquerer of the kings of the lands lying between Himalayas and Cape

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Comorin.[6] He destroyed the forts of his foes by setting fire to them.[7]

He had true loyal and modest noble men and took their advice sincerely.[8] He gave away gifts of elephants, horses and chariots to bards and others.[9] He also endowed many charitable institutions[10] and his gifts are not interrupted even by famine or drought.[11] He never hesitated to give gifts to poets even if they were not of the first order.[12] His rule was so benovalent that venue was always in a constellation favourable to shower main.[13]

Inayavaramban carved the bow emblem on the Himalayas. He collected immense tributes of jewels, precious stones and a golden statute from his enemies and buried them at Mantha murram under the earth for ever.[14] He bound up the hands of the *Yavanas* and poured ghee on their heads and took their ornaments and precious stones.[15] He granted to his friends the villages taken from the enemies.[16] *Cheralathan* who fought with *Karikal valavan* at *Venni* was filled with shame for having been wounded and committed suicide by *Vatakkiruttal*. Having heard this a number of learned men did the same.[17]

S. 3. *Imayavaramban Neḍum-Cēralātan.*

We may now follow the lead of *Patiṟṟuppattu*. The hero of the second decad of that work is Imayavaramban Neḍum-Cēralātan, the son of Udiyan Cēral by Veḷiyan's daughter Nallini. Imayavaramban was a great warrior, and he extended his kingdom to the north. He is said to have conquered seven kings and annexed their territories to his kingdom;[5] and he is praised as having set or imprinted his

bow on the slope of the Himalayas,[6] so that his prowess was known, in the words of his panegyrist, from Cape Comorin to the Himalayas. Among his successful wars were those against the 'Kaḍambu' clan.[7] The territory of the 'kaḍambu' clan, the clan that had the *Kaḍambu* (adina cordifolia) as its totem or guardian tree, is the territory of the Nannans, the 'gold producing Konkanam' of ancient Tamil literature;[8] and the Cēras seem to have had several wars with this tribe, which apparently was a source of harassment on the border. The description in *Patiṟṟup-pattu* 12 shows that Imayavaramban's victory over the Kaḍambas was an event of supreme importance; for the poet compares Imayavaramban's victory to that of the War-God Subrahmaṇya over Sūra-Padma.[9] It was obviously first among the outstanding events of his reign; for in references to him, prominent mention is frequently made to his victory over the Kaḍambas.[10] In *Patiṟṟup-pattu* 20 the poet propounds the question: "Do you ask me who is my king?" and gives the proud answer:— "He is the invincible Neḍum-Cēralātan who utterly destroyed the Kaḍambu". In praising

Chenkuttuvan : Born for Battle

[The King Who Led from the Front]

Cheran Senguttuvan was not a king who ruled from behind palace walls. He was a warrior who stood at the front of his army, leading every battle himself. Ancient Tamil texts praise him as a fearless commander whose presence on the battlefield inspired victory. His soldiers marched behind him with unbreakable resolve, protected by strong bull-hide shields, facing enemy darts without fear. Senguttuvan's bravery was not just personal courage—it was leadership in its purest form. He fought first, marched first, and proved that the strength of the Chera army was the strength of its king.

Source : 1. Pattirupattu - 43

2 . Chera Kingsof the Sangam Period
by Sesha Aiyar, K.G

3.Studies In Tamil Literature And History
by Ramachandra Dikshitar

4. Historical Heritage Of The Tamils Edited By S V Subrahmanian And K D Thirunavukkarasu
Tamil International Institute Of Tamil Studies
by International Institute Of Tamil Studies

CHERAN CHENGUTTUVAN

43rd song

The shelves that cannot be climbed

O Kuṭṭuvaṉ with gold garland [and] with the army murderous (11)
in battle, who ruined the ancient beauty of many famous countries[412] (10)
when clamour emerged, while [kings] crowded on the great battlefield that possessed the *muracu*-drum, (9)
kings between the southern Kumari[413] (8)
[and] the Imayam[414] which became the boundary of the northern direction, (7)
the tall mountain which rises with rocks, which has the state of the deity,[415] (6)
[where,] if [women] enter the rutting elephants with massive trunks, (4a–c)
shiny white tusks, and big mortar-like feet, (3)
the way to count the new desirable elephant cows fails among them,[416] (4d–5)
women with swinging desirable red jewels (2)
[and] spreading tresses black like the yak's tuft,—[417] (1)
even at the time of the great famine without waterfalls (14)
when the anger of the Sun shines, when the drought is abundant among the hills, (13)
when the big rains vanish and the bamboos dry up, (12)
[even at that time] the difficult[-to-stop] flowing big river broke [its] dark shores, (15)
the rain had increased [and] endlessly reverberating roars[418] [of thunder] rumbled, (17)
while [those] people, who fastened [their] new[419] plough, put on *kaṭukkai*-flowers,—[420] (16)
like the raindrops drip from the crowded, clamorous sky, (18)
[you] showered good vessels, so that [your] friends became full,[421] (20)
having consumed without saving, so that people who witnessed [it] became satisfied, (19)
let the singing *viṟali*s obtain many elephant cows, (22)

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412 This kind of cleft sentence, in which the actual direct object is embedded in the verb and the possessor of t is marked by accusative instead of genitive, is typical from the *bhakti* literature onwards and very rare in the Caṅk texts,

413 Kaṉṉiyākumari or Cape Comorin is the southernmost point of the Indian peninsula.

414 Imayam (p.n.) < Skt. Himālaya.

415 Here the god (*kaṭavuḷ*) who has a seat/state in the Himalaya might be Śiva, so this could be one among earliest Tamil references of him.

416 Obscure passage.

417 POC: *mucci* – "tufted head" (*koṇṭaimuṭi*).

418 POC: *cilai – cilattal* (v. n.).

419 Here, I followed Agesthialingom (Agesthialingom 1979, 42), who understood *kaṭi* as 'new', which is one of possible meanings of the word. See: *Tolkāppiyam Collatikāram*, cū. 383. Another reading is "the plough (*ēr*) [whi bites/cuts (*kaṭi*) [the ground]".

420 *kaṭukkai*: Indian laburnum (*Cassia fistula*), same as *koṉṟai*. *Tamil Lexicon*, 1168.

421 This formulaic (or allusoric?) line (*nakaivar āra nal kalam citaṟi*) is the same as *Patiṟṟuppattu*, 37: 4.

[*viṟali*s, whose] sweet voice, which excelled[422] [the *kiṉṉaram* with] fluttering wing,[423] joined to the strings! (21)

Let the plundering (*koṇṭi*)[424] strong men (*maḷḷar*) obtain murderous elephant bulls, (25)

[men, who are] glorious, fearful, and longing [for] victory, (24)

[who have] the soft flower of the *vākai*-tree and the delicate creeper of *uḻiñai*![425] (23)

Let the *akavalaṉ*-bard[426] obtain horses, (28a–c)

[who] praised the battlefield taking [his] fine stick with joints (*kaṇṭi*) (27)

after he set out to the village common [and] entered the side of the street! (26)

O man of the fidelity that does not perish, (31a–b)

with a melodiously sounding *muḻavu*-drum which praised [you] that none of [your] enemies could bear, (29d–30)

we saw your state in your bustling court, o king with generous hands, (31b–d, 36)

[which court bustles,] because [your] unceasing toddy (*kaḷ*) had been drunk[427] (35)

by the musicians (*vayiriyar*) from the pots which do not remain filled for a long, (34)

[pots from] **the shelves** (*ēṇi*) **that cannot be climbed**[428] [as a ladder (*ēṇi*)], [shelves, which] know neither exhaustion nor fullness,[429] (33)

[shelves in your court, where] the heat of the fire together with the smoke of the burning meat does not cease. (32)

the greatest poets of the Śangam age. He is also the real hero of *Śilappadhikāram*, the well-known Tamil epic by the Cēra prince Iḷankō Aḍikaḷ, though there are some who, it seems to me, needlessly entertain doubts about it. He was a great warrior, and with his victorious army he is said to have conquered vast regions from Cape Comorin in the South to the Himalayas in the North "where the gods dwell":—

கடவுணிலையகல்லோங்குநெடுவரை
வடதிசையெல்லையிமயமாகத்
தென்னங்குமரியொடாயிடையரசர்
முரசுடைப்பெருஞ்சமந்ததையவார்ப்பெழச்
சொல்பலநாட்டைத்தொல்கவினழித்த
போரடுதானைப்பொலந்தார்குட்டுவ [46]

He was always in front in the field of battle, leading his army; and his soldiers used shields made of tough bull-hide which effectively protected them from the darts of

46 *Patiṟṟup-pattu*, 43.

their enemies.[47] Early in his reign, there seem

Reading that epic and Paraṇar's fifth decad of *Patiṛṛup-pattu*, we can easily see that Śen-Kuṭṭuvan was pre-eminently a warrior, who always sought fresh conquests. *Patiṛṛup-pattu* 50 tells us that he spent long nights in thinking out plans for successful campaigns. We learn from *Śilappadhikāram* that for fifty out of the fifty-five years of his reign, he was engaged in gaining the laurels of war.[66] He was the most powerful monarch of his day in the South, and his might was such that he could domineer over the Cōḷa and the Pāṇḍya. This will be patent from the fact that the insignia that his royal decrees bore, consisted of the bow, the fish, and the tiger.[67]

His reference to Śeṅguṭṭuvaṉ.—Again he seems to have enjoyed the favour of Śeṅguṭṭuvaṉ[2] about whom he is said to have sung the ten stanzas of the Fifth Ten in *Paḍiṟṟuppattu,* one of the eight collections known as the *Eṭṭuttogai.*[3] This is clear from the colophon at the end of the Fifth Ten of the above work.[4] Śeṅguṭṭuvaṉ seems to have been a great king. He possessed a huge army and a naval force. He had extensive commerce both by sea and land. Paraṇar sang these verses in his honour and in return got from him as present *Umbaṟkāṭṭuvāri* (the revenues accruing from a particular territory known as *umbaṟkāḍu,* literally, elephant forests, included in the Malaināḍu), as well as his son Kuṭṭuvaṉcēraṉ. To hazard a conjecture, the present-

Katal Pirakkottiya Kuttuvan

As he took delight in Naval expeditions he acquired this name. He was the son of *Neduncheralatan* by *Manakkilli*, daughter of a Chola king. He devasted many countries between the Himalayas Cape Comerin.[23] He invaded against *Mokur*, the capital of *Palayanmaran* took his drum, cut off his sacred margosa trees and made drums with them.[24] He defeated the allied kings and chiefs and drove them away. He made the sea recede by throwing his weapon.[25] He conquered *Viyalur*, the capital of *Irunko venman*, king of a mountainous country where gold mines were worked.[26] His expedition against the nine chiefs of the Chola country was successful.[27] After the death of *Nalankilli*, the Chola crown passed to *Killivalavan*, cousin of Cheran *Senguttuvan*. But *Killi's* accession was not accepted by nine of the other members of the Chola royal family princes. They also revolted against him. *Senkuttuvan* came to the rescue of his cousin and defeated the nine rebel princes at *Nerivayil* and confirmed the royal throne to *Killivalavan*. He also destroyed *Kodukur*.[28]

While the king and his company made a short visit to the hills and dales, some of the tribes appeared and narrated an episode of what they have witnessed. That was about *Kannaki*'-visit to the Chera country and her death. The queen who accome panied *Senguttuvan* observed that the chaste but unfortunats *Kannaki* was worthy of being worshipped as a goddess. While he decided to bring a granite from the Himalayas to carve out a statue for *Kannaki*, the generals of the army informed the king, that the pilgrims from the Himalayas told him that the Princes of North had sneered at the Tamil kings. Hearing this he

Beyond the Vindhyas: Cheran Senguttuvan's First March to the Ganges"

"Cheran Senguttuvan, the Lion of the Cheras, marched north beyond the known Tamil frontiers, crossing rivers and forests to reach the vast Gangetic plains. There, powerful Aryan forces stood against him — an alliance of Kalingas, Karunatas, Konkanas, Bangalars, Gangars, and northern Aryas.

Undeterred, Senguttuvan led his armies with fierce resolve. His war elephants advanced like thunder, breaking enemy ranks. On the banks of the mighty Ganges, he fought single-handedly, displaying unmatched valor. The allied northern forces were crushed, and victory belonged to the Chera king.

This triumph marked Senguttuvan's first Gangetic expedition — a campaign that carried Tamil power to the heart of North India and echoed across the eight directions."*

Source :

1 Silapathikaram - nadukarkadai - 119- 121

2. Silapathikaram - katchikadai - 160 - 4

3. Ferenczi, R. (2022). Wilden, E.; Wojtilla, Gyula (eds.). An Annotated Translation of the Patirruppattu and the Political Geography of the Early Cēra Kingdom

4. Studies In Tamil Literature And History by Ramachandra Dikshitar

5. Comprehensive History Of India Vol.2 (mauryas And Satavahanas) by Sastri, K.a. Nilakanta

6. Chera Kings of the Sangam Period by Sesha Aiyar, K.G

'O king of kings, may your valour live for ever! May you also live long! After destroying Viyalūr[1] famous for *neydal* in small bunches, where elephants sleep in the mountains dense with pepper plants, you won a decisive victory at Nērivāyil[2] over nine kings wearing *atti* garlands; camping on the outskirts of Iḍumbil[3] with your army of lofty chariots, you fought a fierce battle on the sea pursuing the enemy for a long distance;[4] you discomfited the Arya monarchs who advanced on the banks of the great Ganges with its heavy torrents. 112–12

army wear garlands of unbroken palmyra leaves, and exhorted them saying: 'Outside the golden city of unflowering Vañji[1], we shall wear the *vañji* garlands[2] so that they may keep company with our fierce swords.'

Villavaṉ Kōdai (his minister), then addressed the king: 'May your righteous rule last many years! You fought against your equals who surrendered their tiger-flag and fish-flag on the bloody battlefield of Konkaṇ.[3] This (incident) has reached the ears of elephants stationed in the eight directions.[4] My eyes will never forget the sight of your advancing elephant in the midst of Tamil hosts which destroyed the joint forces of Konkaṇar, Kalingar, the cruel Ḳarunāṭar, Bangalar,[5] Gangar, Kaṭṭiyar[6] famous for their innumerable spears, and the northern Aryas. 150–15

'Nor can we forget the valour you displayed single-handed, when having made your mother bathe in the full and rising floods of the mighty Ganges,[7] you waged such a terrific war against a thousand Aryas, that the cruel God of Death stood aghast. 160–16

கொங்கணர்,கலிங்கர்,கொடுங்கரு
நாடர்
பங்களர்,கங்கர்,பல்வேற் கட்டியர்,
வடவா ரியரொடு வண்டமிழ்
மயக்கத்துன்
கடமலை வேட்டமென் கட்புலம்
பிரியாது
கங்கைப் பேர்யாற்றுக் கடும்புனல்
நீத்தம், 160

We have more materials when we come to an examination of Śeṅguṭṭuvaṉ's expedition against the North. Śeṅguṭṭuvaṉ led two expeditions. The first expedition was the result of his ambition to get a block of Himalaya stone to make an image of his mother who sought death on her husband's funeral pyre.[2] The other

Not in connection with this battle only, but in many other respects the *Śilappadikāram* embellishes the life story of Śeṅguṭṭuvan; the one Aryan chief conquered by him in his northern expedition becomes a thousand kings, and the expedition itself takes place not once but twice, once to bathe his mother in the Ganges and again to win the stone for the Pattini image. Regarding the maternal bath in the Ganges, the commentator himself entertains doubts and says that it is a story,[2] possibly because according to *Puṟam* 62, the king's mother committed *satī* on the pyre of her husband when he fell in combat with a Chola. The *Śilappadikāram* says further that Śeṅguṭṭuvan engaged in constant war for at least fifty years, but no fresh details are forthcoming. The work purports to be that of a younger brother of the monarch.

of Śen-Kuṭṭuvan. Śen-Kuṭṭuvan went to his help, defeated his rivals at Nērivāyil, and placed him securely on the throne.[62] We also learn that this Cēra undertook an expedition to North India for consigning the remains of his deceased mother to the holy waters of the Ganges,[63] when he met Aryan princes in battle and defeated them. Later too, he led an expedition to the Gangetic region for fetching suitable stone from that hallowed ground for the effigy of Kaṇṇaki,

“Senguttuvan's Second Himalayan Campaign for Kannagi”

[Senguttuvan : The Stone and the Sword”]

[“The Himalayan Quest: Sacred Stone and Aryan Defeat”]

Senguttuvan’s Wrath: The March Against the Mocking Princes”

In the northern lands, the Aryan princes Kanaka and Vijaya mocked the Tamil kings and ridiculed the valor and culture of the southern people. Their arrogant words spread far and wide, carried by traders and messengers.

At last, the insults reached the court of Cheran Senguttuvan at Vanji.

Hearing the mockery, the great king’s face darkened with anger. His eyes burned with fury, for the honor of Tamil was dearer to him than life. He rose from his throne and vowed to punish the princes.

War drums sounded across the kingdom. Swords were sharpened, elephants prepared, and the army assembled.

Senguttuvan began his march north.

Source : 1. Silapathikaram , Kalkotkadai - 1 - 42

2 . The Silappadikaram
by V R Ramachandra Dikshitar

3. The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai,

Canto XXVI

KĀLKŌṬKĀDAI

OR

BRINGING THE STONE

1–18 After the tom-tom[1] had been sounded, the king mounted his ancestral lion-throne when the *purōhita*,[2] the chief astrologer, the celebrated ministers, and army commanders gathered together and blessed him: 'Long live our king of kings.' They requested him to indicate to them the royal intention (to march) in the (northern) direction. The Cēra of the white umbrella, which rose higher than that of all the rival kings of great armies, declared publicly thus: 'If the remarks of the kings of the north, who lead insecure lives, communicated to me by saints residing in the Himalayas, when they came here, are to be passed over in silence, that will cause humiliation to kings such as ourselves. So, if my unfailing sword does not successfully help me to make the northern kings carry on their crowned heads the stone on which the deity's image is to be carved, and if I fail to strike terror into the hearts of my enemy-kings who are ardently war-like and who wear glittering anklets, may I become the wielder of a sceptre striking terror in the subjects of my own fertile regions.'

19–24 The *āśāṉ* then said: 'O mighty conqueror in battle! These remarks apply only to kings (the Cōḷa and the Pāṇḍya) wearing garlands of *ār* and margosa flowers, and

beautiful jewelled crowns. O Imayavaramba! Is there any monarch who dares to defy your wrath?[1] They meant no insult to you; so curb your anger.'

At this the astrologer versed in the five *kēḷvis*,[2] who knew the effects of the planets in each of the twelve signs of the zodiac,[3] rose up and said: 'Powerful king! Long live your valour! The time is now auspicious for making the rulers of this vast earth prostrate themselves before your beautiful lotus-feet. Prepare to start out in that direction which you intend to follow.' 25–31

When the monarch of unfailing success heard this, he ordered that his sword and umbrella should be taken northward. Then to the accompaniment of cheers from the *Porunar*,[4] the war drum made a deafening noise, so as to cause Ādiśēṣa, bearer of the weighty earth, to bend down his head.[5] Jewelled lamps dispelled the darkness of the night; and (lifting up) their ranks of closely flying banners, the striking-force, the five great assemblies and the eight great groups, the *purōhita* in the service of the king rich in fierce horses and elephants, financiers, upholders of *dharma*, and executive officers, all spoke (with one voice): 'Long live the ruler of the whole earth.'[6] 32–42

"Pilgrims from the Himalayas have informed us that the princes of the north had sneerd at the Tamil kings; and we shall not therefore return from his expedition without defeating those kings and compelling them to carry on their heads stone from the Himalayas for fashioning the statue of a goddess."

The high priest then addressed the king:—

"Appease thy wrath Imaya-varmma, it cannot be thee, of whom the northern kings spoke contemptuously. Is there any king in this country who can face thee, in the battle-field except the Pandya and Chola? Art thou not the refuge of every one who flies to thee for assistance?"

Preparations for the sacred and military mission began at the royal court."

When the message was heard in the court of Vanji, Senguttuvan rose with firm resolve and ordered the march to begin. The royal drums thundered through the streets, proclaiming war. Generals assembled, and the great army was readied at once. The infantry gathered with spears and shining swords, the cavalry mounted their swift horses, and the mighty elephants were armored for battle. Banners fluttered and the royal sword and white umbrella were borne before the host. Thus the Chera king completed his preparations and set forth with his vast and disciplined army.

Source : 1. Silapathikaram , Kalkotkadai - 43 - 92

2. The Silappadikaram
by V R Ramachandra Dikshitar

3. The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai,

43–49 His sword of increasing martial repute and garlanded white umbrella were then placed on the nape of the great elephant[1] accustomed to swallowing large balls of rice, and taken outside to their appointed places near the fortified walls.[2] Then the monarch who was distinguished by a garland of palmyra leaves intertwined with perfect *vañji* flowers, entered his assembly hall, and entertained to a grand feast[3] the leaders of the great troops who were clamorous and eager for vigorous warfare.

50–57 The sovereign lord of the sharp sword, decorated his crown of gems with *vañji* blossoms from the unflowering Vañji when the morning drum sounded at the gate, announcing the time for other kings of the earth[4] to pay their tributes. With the victorious *vañji*-wreath were worn the sandals of the great God in whose form the whole universe manifests itself (Śiva), and who wears the crescent in His long, dark matted hair; and having laid the head that bowed to none (else) at His holy shrine,[5] he circumambulated it. The sweet fumes from the sacrificial fires[6] offered by the Vēdic Brahmanas deprived his garland of its lustrous colour. He then mounted the nape of his proud war-elephant.

58–67 There appeared before him some persons bearing the

prasādam of the Lord (Viṣṇu) who slumbers[1] in a (yogic) trance at Āḍakamāḍam[2] and addressed him with benedictory words : 'May success attend on Kuṭṭuvaṉ,[3] the lord of the west !' Since the king had already placed on his crown of gems the beautiful sandals of the Lord whose matted hair bears the Gangā, he received this *prasādam* and carried it on his fair, bejewelled shoulders.

As he thus gloriously set forth, the dancing-girls who had gathered in the different theatres appeared with clasped arms and said : 'O conquering monarch ! May you under the shadow of your white umbrella on your elephant with its forehead decked with *vāhai, tumbai* and *pōndai*, present so delightful a sight as to cause our lustrous bangles to become loosened.'[4] 68–73

On the one side Māgada poets,[5] Vaitāḷikas and Sūtas praised his success in the field of battle ; on the other, elephant warriors, cavalry captains and soldiers with shining swords,[6] celebrated the might of the royal sword. 74–77

78–92 (In this manner) the monarch left Vañji, like Indra leaving his celestial city to attack the Asuras. The leaders of the army and the advance guard of his forces, which seemed to have spread to the very shores of the foaming sea, made the backs of the mountains bend (beneath their weight) and caused the plains to quake. He marched thus with his prancing steeds and decorated chariot corps, till he reached the outskirts of the blue mountain (Nīlagiri).[1] There the swaying elephants, the chariots, the horses and the veteran foot-soldiers stayed in a camp (*pāḍi*) protected by zealous guards. The king, resplendent as the sun, graced Mother Earth with his holy feet, and as he went to his great chamber he received the praises of his able warriors.

and there died. Chenkkudduvan and his queen Venmâl were much affected by this story. The queen observed that the chaste but unfortunate widow was worthy of being worshipped as a goddess. The king approved of this idea, and looked at the learned men of his court for their advice; and they said that an image may be carved out of a block of granite from the Pothiya hill and anointed in the waters of the Kaviri, or that the statue may be fashioned from a stone from the Himalayas and bathed in the sacred waters of the Ganges. The king exclaimed that to obtain a stone from Pothiyam and bathe it in the Kaviri river was unbecoming one of his martial race: and he decided therefore to obtain a stone from the Himalayas. His minister Villavan-Kothai addressed the king as follows:—

"May thou be victorious for many years! Thy rival kings defeated in the battle-field of Kongu, abandoned their banners of the tiger and the fish, and the fame of thy victory has spread

through the world. My eyes shall never forget thy victorious march against the combined armies of the Konkanas, Kalingas, Karunadas, Pankalas, Gangas, Kattiyas and the northern Aryas, when thy queen-mother bathed in the sacred stream of the Ganges. If it is thy desire to march to the Himalayas to obtain stone for carving the image of a goddess, it is well that written messages be sent to the kings of the north intimating the fact."

"The envoys of foreign kings reside outside the gates of Vanji and through them those kings may learn the purpose of our march. It is enough to proclaim our journey by beat of drums in our capital."

The king and his party returned soon after to Vanji and under his command, the king's intention to proceed to the banks of the Ganges was proclaimed by beat of drums which were carried throughout the town on the royal elephant. When the king entered the audience hall and took his seat which was supported by figures of lions, the high-priest, the chief astrologer, the great ministers of state and the generals of his army who had assembled to receive him exclaimed "Long live king of kings" and prayed for his orders regarding the expedition. Looking at the generals and gallant officers of his army the martial king responded :—

planets and stars and of the five parts of Astrology, stood up and said:—

"Mighty monarch, may victory ever attend thee! This is the auspicious time; if thou art pleased to start at once in the direction that thou wishest to proceed all thy rival kings shall bow at thy sacred feet.

Hearing this the king ordered at once that the royal sword and umbrella should be carried northwards. The warriors shouted joyously, the big drums thundered, the banners fluttered, and the five corporations, and the eight great assemblies, the priests and astrologers, the judges and ministers all exclaimed:— "Blessed be the king." The royal sword and umbrella adorned with garlands of flowers were carried on the chief elephant in royal state to a fort outside the town. The king then entered his audience hall and there feasted the generals and chiefs of his army. Next day, while the morning drum was sounding at his palace gate, the king started from his palace wearing on his crown wreaths of Vanji flowers and visited the temple of Vishnu, and having offered his prayers to the god, he mounted his elephant. He received from the priest the symbols of the sacred feet of Siva and placed them devoutly on his crown and on his shoulders; and amidst the blessings of the priests from the golden temple of Vishnu, he left Vanji, seated on his elephant, under the shade of a white umbrella, accompanied by his military officers and a mighty host of warriors on foot, on horses, on chariots and on elephants. He made his first halt at the foot of

The March to the Nilgiris: Senguttuvan's Imperial Progress"

With drums of war resounding, Cheran Senguttuvan led his mighty army toward the misty Nilgiri hills. Infantry, cavalry, and armored elephants advanced in disciplined ranks, their banners fluttering high.
As he passed through the lands, the people of Konkana and Karunadu welcomed the Chera king with honor and tribute.
Soon, the Satavahana envoy Sanjaya arrived, bearing gifts and greetings of friendship.
Thus, Senguttuvan's march became a journey of both power and respect, as many lands acknowledged the glory of the Chera ruler.

Source : 1. Silapathikaram , Kalkotkadai - 93 - 155

2. The Silappadikaram
by V R Ramachandra Dikshitar

3. The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai,

(In this manner) the monarch left Vañji, like Indra leaving his celestial city to attack the Asuras. The leaders of the army and the advance guard of his forces, which seemed to have spread to the very shores of the foaming sea, made the backs of the mountains bend (beneath their weight) and caused the plains to quake. He marched thus with his prancing steeds and decorated chariot corps, till he reached the outskirts of the blue mountain (Nīlagiri).[1] There the swaying elephants, the chariots, the horses and the veteran foot-soldiers stayed in a camp (*pāḍi*) protected by zealous guards. The king, resplendent as the sun, graced Mother Earth with his holy feet, and as he went to his great chamber he received the praises of his able warriors.

Afterwards, prompted by a desire to see this ruler of the vast earth who was like Indra[2] in wealth, saints moving in the sky left for the royal assembly and appeared with their bodies flashing like lightning. The monarch rose up and rendered them obeisance,[3] whereupon they said: 'Listen, O Cēra born in Vañji through the grace of Śiva[4] of the matted hair! We are going to the Malaya (Podiyil) hills. It is your duty to protect the learned Brahmanas who live there, O great king!' They then blessed him and departed. Soon after appeared the dancers from the Konkaṇa country,[5] exclaiming: 'Long live the lord of the sea-girt earth!' The fierce Karunāṭar in their respective dresses and ornaments, and actresses whose dark curly hair was loosely woven with shining

garlands, whose incipient breasts were adorned with (jewelled) chains and whose long eyes resembled dark carps, sang thus in the *pāṇivari* :[1]

'The black koels send forth their note : the bees produce the music of the *yāḻ*! The summer, when buds bloom, has come ! Yet our lover has not appeared.'

Next came the people from the Kuḍagu country, with their (dancing) girls, possessors of fine bangles and carp-like long eyes. They celebrated in song the *kuravai*[2] peculiar to winter, thus : 116–121

'O lady wearing bangles of fine workmanship ! Put on your jewellery ; watch the moment ; the clouds gather rapidly with loud thunder-claps. The chariot in which my lover rode has returned. He has finished his work.'

The Ōvar[3] also came blessing the king : 'May our king with the mighty sword bring his expedition to a successful end[4] and live long with his flourishing circle of friends and followers.' 122–124

The wielder of the lance that made his enemies quake rewarded those who praised (him), in the manner ordained by the master of dances,[5] with rare ornaments of which they had no knowledge. When he rested, the gate-keeper came and reported : 'O king of the righteous sceptre, and of the lofty standard with the bow-emblem ! One hundred and two actresses, and two hundred and eight accompany- 125–140

ing singers, and one hundred jesters who are adepts in the ninety-six modes of *pāṣaṇḍa*,[1] one hundred lofty chariots,[2] five hundred spirited elephants, ten thousand steeds with trimmed manes, twenty thousand carts laden with different kinds of merchandise[3] from the northern country unknown to other places, with their contents marked by pictographs, and lastly a thousand *kañjukas*[4] with well-coiffured heads, under the leadership of Sañjayaṉ,[5] have arrived at the gate.'

–155 The king said: 'Let the dancing-girls, the great officials, and musicians, both vocal and instrumental, come hither along with Sañjayaṉ.' Sañjayaṉ then entered the splendid assembly hall of the righteous king, made his obeisance, and after praising him in many ways, he introduced to him in order the most distinguished officials, and also the hundred and two players, and addressed him thus: 'O king wielding the righteous sceptre! The Nūṟṟuvar Kaṉṉar[6] who have no differences

with you and are quite friendly, have said : "If the expedition to the north by the Cēra king is intended to select a stone to carve the figure of a deity upon, we will take a stone from the lofty Himalayas, bathe it in the rushing currents of the Ganges, and bring it to him. We are capable of doing this." May you live long to rule over the sea-girt earth.'

chariots and on elephants. He made his first halt at the foot of the Nilgiri hills. These hills do not appear to be the modern Nilgiris, but were most probably the rocky hills which project boldly forth to within sixteen or eighteen miles of the shore of the Bay of Bengal at Balasore in the Orissa district, which were known to the old navigators as the Nilgiri mountains. The journey from the Chera kingdom to Orissa appears to have been performed by sea, as stated at the end of the poem, where Chenkkudduvan is praised as the king who with his army crossed the sea and reached the banks of the Ganges. When the Chera king was encamped at the foot of the Nilgiris, Sanjchaya, a general in the service of the Karnas, the rulers of the Magadha empire, arrived with one hundred dancing girls, two hundred and eight musicians, one hundred pole-dancers, one hundred

chariots, ten thousand horses, twenty thousand waggons and one thousand body-guards. The officer at the gate having announced the arrival of Sanjchaya and his company, the Chera king was pleased to command that Sanjchaya and his chief attendants be admitted to his audience. Accordingly Sanjchaya appeared before the king and bowing low addressed him as follows:—

Nurruvar Kannar: The Satavahana Kings Behind the Chera Empire”

In the Silappatikaram, the Chera king Senguttuvan refers to his Deccan allies as the “Nūr̲r̲uvar Kaṇṇar.”
Historian V. Kanakasabhai first identified this term with the Satakarni rulers of the Satavahana dynasty.
P. T. Srinivasa Iyengar supported this view, interpreting “Nūr̲r̲uvar” (hundred) as equivalent to “Śata” and “Kaṇṇar” to “Karni.”
K. A. Nilakanta Sastri also discusses this link while examining early South Indian–Deccan political relations.
Thus, several scholars suggest that the Nūr̲r̲uvar Kaṇṇar were likely the Satavahana Satakarnis, contemporaries of Senguttuvan in the late 2nd century CE.

Nurruvar = Hundred (Tamil)

Sata = Hundred (Prakrit/Sanskrit)

Kannar / Karni = phonetic similarity

So they equate: Nurruvar Kannar ≈ Satakarni (Satavahana kings)

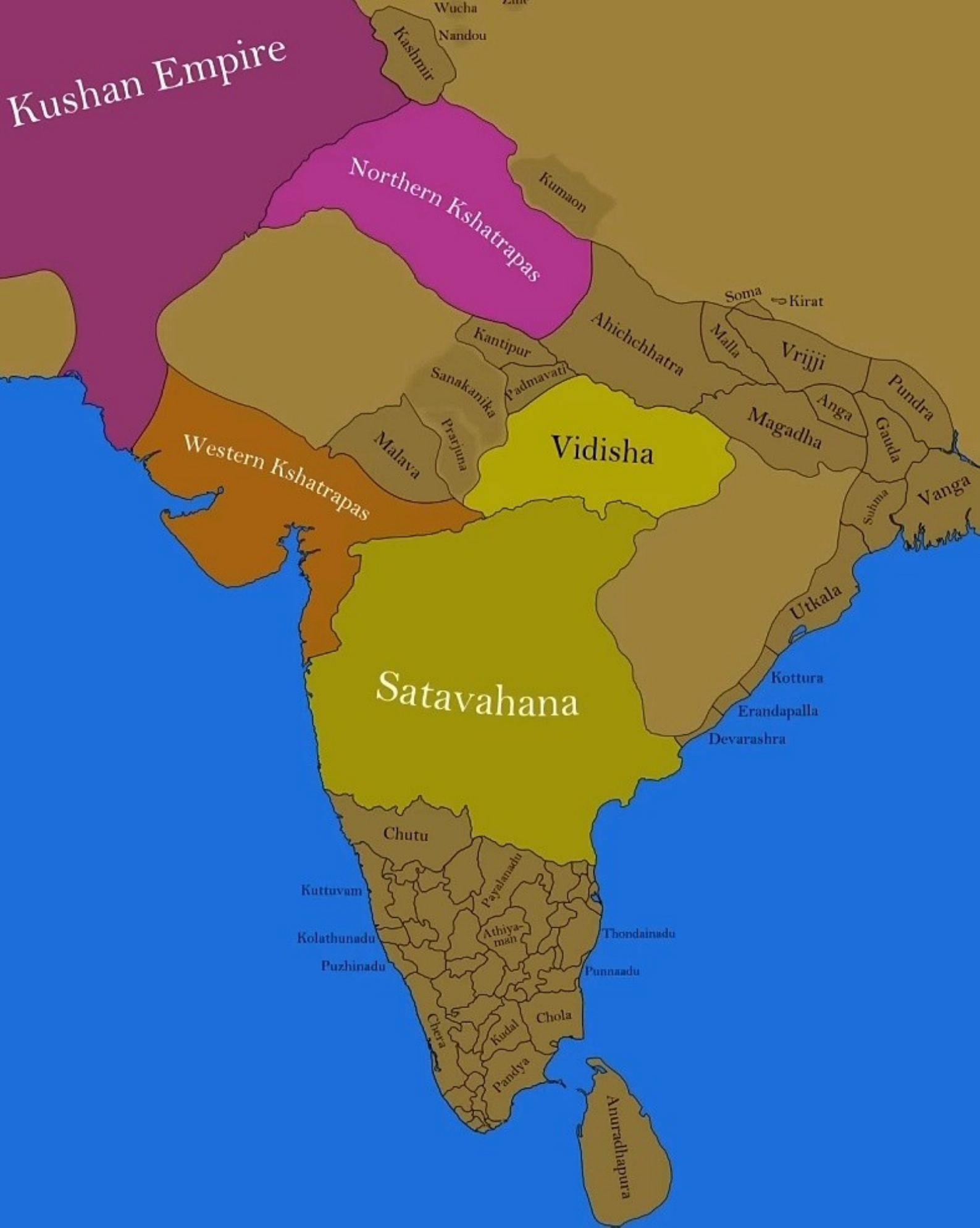
Source :

1. History of the Tamils from the earliest times to 600 A.D by Srinivas Iyengar,P.T

2. History Of Tamilnad by Subramaniam, N.

3. History of South India: Ancient period by Pran Nath Chopra, T. K. Ravindran, N. Subrahmanian S. Chand, 1979

4. Social and Cultural History of Tamilnad: To A.D. 1336


Kushan Empire
Wucha
Nandou
Kashmir
Northern Kshatrapas
Kumaon
Soma
Kirat
Ahichchhatra
Malla
Vrijji
Kantipur
Sanakanika
Padmavati
Pundra
Anga
Magadha
Gauda
Malava
Prarjuna
Vidisha
Western Kshatrapas
Suhma
Vanga
Utkala
Satavahana
Kottura
Erandapalla
Devarashra
Chutu
Kuttuvam
Payalanadu
Athiya-man
Thondainadu
Koluthunadu
Puzhinadu
Punnaadu
Chola
Chera
Kudal
Pandya
Anuradhapura

times. The exploits of Śeṇguṭṭuvan described in the third canto of Śilappadigāram are as incredible as those of the hero of Paraṇar's ode are credible. He marches from the Nilagiris to the banks of the Ganges without any trouble. The poem makes Nūṛṛuvar Kannar, whose sway extended from the Nīlagiris in theNorthen boundary of the Śēra country to the Gangetic region offer rather humbly to help Śeṇguṭṭuvan to reach his destination. The phrase Nūṛṛuvar Kannar cannot be anything other than a bad translation of Śātakani. The Śātakani sway extended upto the Ganges region only before 77 A. D., from whence it gradually shrank before the increasing power of the Śaka-Pallavas. Canto III then makes Śeṇguṭṭuvan defeat a number of Trans-Gangetic monarchs, for whose existence there is no other evidence, literary or epigraphical, and makes two of the kings carry on their heads the stone which was to represent the deceased lady Kaṇṇagi. All these must be

The Śilappadikāram in its Vanjikkāṇḍam makes Chēran Śeṅguṭṭuvan claim the Nūṟṟuvar Kannar of the Deccan as his friends and allies. It is stated that it was with the help of these allies that Śeṅguṭṭuvan overwhelmed and defeated certain North Indian princes on the banks of the Ganges. An interesting and plausible guess is made by V. Kanakasabhai and approvingly quoted by M Raghava Iyengar, that the Nūṟṟuvar Kannar are the Sātakarnis (Sata. Nūṟu-hundred; Karni-Kannar.) If this equation be accepted-Śeṅguṭṭuvan who ruled in the fourth quarter of the 2nd century A. D. should have been a contemporary of a Sātakarni, probably Yajñaśri Sātakarni.

Satakarni.

1. *Purananuru*, verse 2. For a fuller discussion of the *Purananuru* reference to the battle of the Five against the Hundred, see my paper *Perumchorru Udiyan Cheral Adan*, *Journal of Indian History*, Vol. XLI, part II.

2. This is one of the two references to the Satavahanas in Tamil literature, the other being a reference in the *Silappadikaram* to the Satakarnis as 'Nurruvar Kannar'

Senguttuvan claim the Nurruvar Kannar of the Deccan as his friends and allies. It is stated that it was with the help of these allies that Senguttuvan overwhelmed and defeated certain North Indian princes on the banks of the Ganges. An interesting and plausible guess is that the Nurruvar Kannar are

AN ATLAS OF ANCIENT TAMIL COUNTRIES OF 1ST CENTURY CE: the maps

SENTHIL KUMAR AS - History - 2016 - 42 pages

... **NOOTRUVAR** - KANNAR (Satavahanas) Mandikaarai KONNKAANAM Kollapuram KOASAR Kudakkadal (Arabian Sea) KALINGA ANDHRAS TAMIL PEOPLESMAJORITY LANDS (UNDER SATAVAHANAS) ADUGAR Malaccala VE N G KANIMALAT VADUGAR T AM DAICHURAM CHOLA NADU ...

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prince of Malwa and Gajabahu I of Ceylon were present at the consecration. It speaks about Senguttuvan's allies in the Deccan, the Nurruvar Kannar, the Satakarnis and mentions his North Indian royal captives as Kanaka and Vijaya. According to the Silappadikaram Senguttuvan inaugurated the Pattini

Satakarnis. If this equation be accepted Senguttuvan who rulen in the fourth quarter of the 2nd century A.D. should have been a contemporary of a Satakarni, probably Yajnasri Satakarni.

Anyhow this friendship between the Satakarnis and

“The Satavahana Alliance: Satavahana Envoy Sanjaya Meets Senguttuvan”

During Senguttuvan’s northern campaign, the Chera army entered the Satavahana territories where they were received warmly by Sanjaya, the Satavahana envoy, who came with gifts and assurances of friendship. There was no conflict between the two realms, for the Satavahanas regarded Senguttuvan as an ally rather than a rival. When wide rivers hindered the Chera advance, Sanjaya arranged boats and skilled boatmen to ferry the troops across and even sent Satavahana soldiers and guides to accompany the march. Thus, through trust and cooperation, the two kingdoms strengthened their alliance, and Senguttuvan’s journey north continued peacefully with Satavahana support.

Source : 1. The Silappadikaram
by V R Ramachandra Dikshitar

2. Tamil studies, or essays on the history of the Tamil people, language, religion and literature
by Srinivasa Aiyangar, M. (Muttusvami)

3. The age of the Sātavāhanas

[5] The chief ambassador was Sañjayaṉ.

[6] It is difficult to interpret this term. The difficulty lies in deciding whether the expression stands for a certain individual or a group of individuals. If it is singular number, it may refer to King Śātakarṇi. Taking it in the plural, Pandit M. Raghava Ayyangar identifies them with the chiefs of Mālva. Considering the fact (which the *Śilappadikāram* warrants) that Nūṟṟuvar Kaṉṉar had the command of both banks of the Ganges, meaning that their sway extended to E. Mālva, and the fact of the Mālva chief being present at the consecration ceremeony of Pattiṉidēvi, it is reasonable to assume that an Andhra king is under reference, and that he was an ally of Seṅguṭṭuvaṉ.

and Verri Vel-Seliyan. He was an ally of the Satakarnis of the Andhra dynasty, and with his assistance he defeated a confederacy of the Aryan chiefs—Kanaka, Vijaya and others—on the northern bank of the Ganges, and the nine rival princes of the Chola family at Nerivayil near Uraiyur and fought another at Viyalur with some unknown chief, and subdued Palayan of Mokur. He was the elder brother of Ilangko the reputed author of Silappadikaram and the hero of the third book of that famous work.

If the clues provided by the *Chilampu* (XXVI, 11. 146-55) in its *Kāḷkōṭkātai* could be further elaborated, it may be understood that the Sātavāhanas provided some liaison service to the Chēras in their efforts to bring a stone from the North. The text suggests that the Nūṟṟuvarkaṉṉar came forward to bring the stone itself on behalf of the Chēras. Then, the story elaborates into an expedition to the North by Cheṇuṭṭuvaṉ via the Nīlgiris, interview given to the Koṅkaṇa-*kūttar* (bards of Koṅkaṇa), Karunāṭar (of Karnāṭaka), Kuṭakar (the Coorg), Ōvar (?) and a meeting with Chañchayan (Sañjaya), the messenger sent by Nūṟṟuvarkaṉṉar meeting the invader, defeat of the northern kings, Kanaka and Vijaya, and the stone being brought after a dip in the Gaṅgā. Now, the core idea behind the whole episode is the arrival of a 'stone' from the North. The stone was used for making the image of Pattiṉikkaṭavuḷ 'Goddess of Chastity'. This gives clue to the fact that the first ever made image of a deity in stone in Tamil tradition is that of Kaṇṇakī who gets goddess-metamorphosed into Pattiṉikkaṭavuḷ (Kalidos 1993: 68-106), also called Maṅkalamaṭantai 'the Auspicious one', established in a *kōṭṭam* 'temple' (*Chilampu. XXX*, 1. 88). We have noted above the numerous references to artisans from the north to monuments of architectural value, presented by the northern kings to the Tamils. These may be allegorical references to the incoming

The learned scholar, V. Kanakasabhai (1985-91), made the pioneering attempt to link the Sātavāhanas with Tamil historical tradition. He picked out useful notes from the *Chilappatikāram* in this daring venture. These pertain to Nūṟṟuvarkaṉṉar, Puṟampaṇaiyāṉ and Pāchaṇṭachchāttaṉ. In the Kāḷkōṭkātai of the *Chilampu* (XXVI, 1.149) the Nūṟṟuvarkaṉṉar are mentined as neighbours of the Chēras who volunteered to assist Cheṅkuṭṭuvaṉ in his efforts to bring a stone from the Himālayas to make an image of the Goddess of Chastity (Kalidos 1993: 68-106). Kanakasabhai breaks the word, Nūṟṟuvarkuṉṉar, into two, i.e. *nūṟu* and *kaṉṉar*, and equates them with *śata* 'hundred' and *karṇa* 'ear' making out Śatakarṇi and not Sātakarṇi (*infra* fn. 21). In another context, the *Chilampu* (IX, 11.9-21, 60) refers to a number of *kōṭṭam-s* 'temples' which existed in Pukār, the emporium of the Chōḷas.[18] Among them are Puṟampaṇaiyāṉ and Pāchaṇṭachchāttaṉ, supposed to be one and the same,[19] and Kanakasabhai suggests that it was temple for Śatavāhana.[20] As earlier pointed out Gopalachari has dismissed both these identifications. The second one seems to be highly controversial but the first (Nūṟṟuvarkaṉṉar=Śatakarṇi) somewhat substantial. Basing on the synchronism of

Senguttuvan March through the Ganges and encamped at Uttara Country (Magatha)

After meeting Sanjaya, the Satavahana envoy, Senguttuvan's army crossed the Ganges River using boats provided by the Satavahanas and marched north. They encamped in the Uttara Country, ready to face the Aryan princes when they arrived on the battlefield.

Source : 1. Silapathikaram , Kalkotkadai - 156 - 181

2.The Silappadikaram
by V R Ramachandra Dikshitar

3.The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai

4. Kannagi Lakshmi HolmstromOrient Blackswan, 1980 - Sangam literature - 1 ,Prose rendering of Cilappatikāram, ancient Tamil epic, by Iḷaṅkōvatikaḷ.

with you and are quite friendly, have said : "If the expedition to the north by the Cēra king is intended to select a stone to carve the figure of a deity upon, we will take a stone from the lofty Himalayas, bathe it in the rushing currents of the Ganges, and bring it to him. We are capable of doing this." May you live long to rule over the sea-girt earth.'

The protecting king whose ocean-like army could devour the lives of enemy-kings possessing victorious lances, said in reply : 'Bālakumara's sons, Kaṇaka and Vijaya,[1] and other northern monarchs, with unrestrained tongues[2] on the occasion of a royal banquet spoke disparagingly and in ignorance of the valour of Tamil kings. With exceeding wrath, even like the God of Death, this army marches forth.[3] Therefore instruct the Nūṟṟuvar Kaṉṉar and tell them to prepare for us a great fleet of boats in order that we may cross the sacred Ganges.' 156–165

After Sañjayaṉ had gone away, the *kañjukamākkaḷ,* a thousand in number, who were faultless in speech, brought chips of sandalwood and pearls from the deep sea together with tributes dispatched by the Pāṇḍyan ;[4] then the guardian king directed his pictographic scribes to send, through them, letters (of acknowledgement) sealed with clay, to all those kings.[5] 166–171

After (the messengers) had left (for their respective destinations) the ruler of the sea-girt earth received the praises of the chief officials in charge of different local units, broke up his camp and marched to the holy Ganges 172–181

which he crossed, on the fleet of boats supplied by the Kaṉṉar, to the northern bank where they welcomed him. Passing beyond that region also he proceeded to the *uttara*[1] country of the enemy hemmed in by a vast expanse of water, and with his army entered the camp near the battlefield.

"Long live thou ruler of this earth! The Satakarna who is thy intimate friend has sent thee the following message through me. If it is the desire of the king of the celestials to obtain stone from the lofty Himalaya mountains to fashion the image of a god, we shall help him to obtain the stone and anoint it in the sacred flood of the Ganges."

The Chera king replied to Sanjchaya:—

"Kanaka and Vijaya, sons of Balakumara having lost watch and ward over their tongues have reviled the Tamil kings, ignorant of their strength. This army is therefore on its march nursing its wrath. Inform this to Satakarna and let him collect a fleet of ships to carry my army across the great river Ganges."

Having despatched Sanjchayan he admitted to his presence the one thousand body-guards and received from them a tribute of fragrant sandal wood and pearls. Breaking up his camp the king marched with his army to the banks of the Ganges and crossed over in a fleet of ships provided by the Karnas. On the northern bank the Karnas themselves welcomed the king. Taking leave of them the king proceeded further north to the country known as Uttarai where at a place called Kuyilaluvam

princes.' Senguttuvan then asked the Nurruvar Kannar to arrange for boats which would ferry his army across the great river.

Then, having acknowledged the tributes and gifts of his other allies, he continued his long march northwards. At the Ganga, the Nurruvar Kannar had prepared the boats as they had been asked, and themselves waited at the northern bank to welcome their friend. The Chera then marched on further and reached the kingdom of Uttarai where the hostile northern princes Vijaya and Kanaka had foregathered with their own allies. The enemy forces were as

“Lion of the South: Senguttuvan’s War

Empire of the Anklet: Senguttuvan’s Himalayan Victory”

[Northern Aryan Rulers Kanaka and Vijaya was Taken prisoniers]

Cheran Senguttuvan marched beyond the Ganges. After.Encamped at Uttara Country . Soon, the northern Arya rulers—led by Kanaka and Vijaya, sons of Balakumara, along with allied princes Uttara, Vichitra, Rudra, Bhairava, Chitra, Singha, Dhanurdhara, and Sveta—confronted Chenkuttuvan's forces with a massive army. After a fierce battle, the northern alliance was defeated,
Like a lion in battle Sunkuttuvan crushed their armies, shattering elephants and chariots.
Kanaka and Vijaya were captured alive, and thier tounge was cut of . After their fifty-two chariots seized — the North bowed to the Chera king.”

Source : 1. Silapathikaram , Kalkotkadai - 181 - 254

2. The Silappadikaram by V R Ramachandra Dikshitar

3. The Tamils Eighteen Hundred Years Ago by V. Kanakasabhai

4. Kannagi Lakshmi HolmstromOrient Blackswan, 1980 - Sangam literature - 1 ,Prose rendering of Cilappatikāram, ancient Tamil epic, by Iḷaṅkōvatikaḷ.

5. Historical Heritage Of The Tamils Edited By S V Subrahmanian And K D Thirunavukkarasu Tamil International Institute Of Tamil Studies by International Institute Of Tamil Studies

Himalayas
Kushan Empire
Northern Kshatrapas
Defeated aryan
allied Princes
Kanaka and Vijaya
Himalayas
Western Staraps
Vidisha
MAGATHA (UTTARA COUNTRY)
Pratishthana
Satavahanas
Konkana
Nilgiris
March of Cheran Senguttuvan
Sengutuvan's Route
Indian Ocean

which he crossed, on the fleet of boats supplied by the Kaṉṉar, to the northern bank where they welcomed him. Passing beyond that region also he proceeded to the *uttara*[1] country of the enemy hemmed in by a vast expanse of water, and with his army entered the camp near the battlefield.

182–196 Confronted with such a warrior, Uttaraṉ (Sans. Uttara), Vicittiraṉ (Vicitra), Uruttiraṉ (Rudra), Bairvaṉ (Bhairava), Cittiraṉ (Citra), Śingaṉ (Simha), Taṉuttaraṉ (Dhanurdhara), Śivētaṉ (Śivēta), and other kings of the north, along with Kaṉaka and Vijaya marched at the head of a confederate army vast as the ocean, saying : 'Let us see the prowess of the southern Tamil kings.' When they advanced thus Śenguṭṭuvaṉ inwardly rejoiced, even as a hungry lion in search of prey would rejoice at the sight of a herd of elephants, and sprang upon the different forces of the enemy decorated with *kāñci* garlands. The *pandal* of flags swallowed the sun's rays ; the earth (the battlefield) re-echoed to the sounds of the cruel drums covered with well-tanned skins, white conches, roaring drums, long horns and sweet cymbals (*pāṇḍil*),[2] reinforced by the all-pervading thunder of the royal war-drum with its hairy covering[3] seeming to devour lives given in sacrifice.

197–203 At that time the volume of dust raised by archers with bows on their shoulders, by soldiers with fierce spears in their hands, by warriors with leather shields, by mighty chariot-warriors, by elephant-men on their white-tusked elephants, and by fleet horsemen, spread over that vast

region blindfolding the people and choked the clappers of the bells hanging from the necks of the war-elephants, and the loud-toned conches attached to the stately standards—which prevented them from striking more terror.

The vanguard of one army came in close contact with the other and confusion prevailed. Heads and shoulders were cut off and separated when the archers gathered the dead bodies into heaps. The headless bodies (*kavandam*)[1] of the (soldiers) cut off by the sword, danced keeping time to the music of female ghosts, whose eyes resembled one-faced drums. Female goblins formed themselves in groups and danced drinking the blood gushing from the carcasses mixed with human flesh. 204–210

The valorous soldiers of the Arya (northern) kings celebrated for their death-dealing chariot forces, were thus slain and piled upon the battlefield; the tops of their lofty chariots, as well as their massive fighting elephants and the groups of swift-footed horses, were destroyed and piled together in heaps[2] by the Cēra with the brilliant anklet, who pompously wore on his high crown a fitting garland of *tumbai*[3] flowers intermixed with palmyra leaves, and showed himself to the Arya kings in the battlefield like the God of Death riding fast on his buffalo[4] to swallow up all lives within a day. 211–219

The mighty spearmen Kaṇaka and Vijaya who bore angry spears in their hands and their fifty-two able chariot-warriors who had spoken insultingly of the Tamil kings, now fell a prey to the fury of Śenguṭṭuvaṉ. Some others dressed their hair in coiled plaits, some wore ascetic robes, some smeared themselves with ashes, some looked like anchorites seated on pedestals with peacock's feathers, 220–230

some as minstrels, some with musical instruments on their shoulders, and some as dancers threw away their swords and went to different regions in suitable disguises.

231–241 But those who had to guard the accoutred elephants shook with fear. These animals Śenguṭṭuvaṉ yoked like mere oxen, and using swords as sticks, he brought down the sheaf (the enemy) and by beating threshed it.[1] Him who ploughed the battle-ground with his spear, the goblins praised. They lifted with their long bangled quivering hands, the dark crowned heads of the dead and displaying them in front they sang and praised the First God in the celebrated *muṉṟērkkuravai* (comparing this battle) with that at the time of the churning of the milk-ocean, and with the battle waged in sea-swept Lankā, and also with the war when He, sea-hued, drove the chariot (of Arjuna); the *piṉṟērkkuravai*[2] consisted of a goblin-dance in that burial ground (the battlefield).

242–246 With crowned heads as the oven on which broken heads were placed as cooking vessels and shoulder-blades used as ladles, the goblin-cook fed each goblin with a belly-full of animal food. Delighted with that ghastly meal, the goblin groups said this as grace: 'Let the king wielding the righteous sceptre, who fought and won this *dharmaic* battle,[3] live long.'

247–254 Śenguṭṭuvaṉ of the mighty spear who had brought the war to a successful end said to his foot-messengers: 'Go and courteously assure our support to all those who

uphold the Vēdas in the northern region, and who lead holy lives by keeping alight sacrificial fires.' Afterwards the protecting king, who had won the battle and accomplished his object with Villavaṉ Kōdai, commanded several differently armed units of his army to secure from the golden-crested Himalayas a stone slab from which he proceeded to carve the image of the peerless Goddess of Chastity.

Having despatched Sanjchayan he admitted to his presence the one thousand body-guards and received from them a tribute of fragrant sandal wood and pearls. Breaking up his camp the king marched with his army to the banks of the Ganges and crossed over in a fleet of ships provided by the Karnas. On the northern bank the Karnas themselves welcomed the king. Taking leave of them the king proceeded further north to the country known as Uttarai where at a place called Kuyilaluvam he encountered the army led by the Aryan princes Kanaka and Vijaya and their allied kings, Uttara, Vichitra, Rudra, Bhairava, Chitra Singha, Dhanuttara and Sveta. The Chera king rejoiced at the sight of the noble army of the Aryan kings and boldly led his Tamil soldiers who marched forward to the best of thundering drums, the booming of conch-shells and the stirring blasts of trumpets The archers, lancers and swordsmen fought long and fiercely and the carnage was terrible. The battle-field was covered with heaps of the slain soldiers, horses and elephants and at last the Tamils bore down everything before them, and Kanaka, Vijaya and several other princes fell captives into the hands of Chenk-kudduvan. He compelled Kanaka and Vijaya to change

their royal garments for the garb of religious mendicants and sent them with his minister Villavan-Kothai and a military escort to the Himalayas. After the battle, the king returned to the southern banks of the Ganges, where the Karnas had constructed a magnificent palace in the midst of a lovely park for the use of the king and several mansions and buildings for his officers and army. Here the king distributed honours and rewards to those who had distinguished themselves in the battle, and to the sons of those who had fallen in battle. The king returned to

ed on further and reached the kingdom of Uttarai where the hostile northern princes Vijaya and Kanaka had foregathered with their own allies. The enemy forces were as vast as the sea, waiting as if to test the prowess of the Tamil king. But Senguttuvan met the challenge with the joy of a hungry lion who at last sees a herd of prey in front of him.

The two armies met and clashed together, and high above the din the war drums sounded loud and long. The massacre was terrible, the battlefield a scene of carnage with hundreds of warriors dead, animals wounded, and once beautiful chariots crushed and splintered. At length the

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victorious Tamil warriors took Kanaka and Vijaya prisoner, together with fifty-two other chariot leaders. Senguttuvan had won. He then sent out a proclamation; 'We wish to assure all nothern princes who follow the holy scriptures, protect the sacred fire and lead blameless lives that we honour them and desire to maintain peace.'

destroyed *Kodunkur*.

While the king and his company made a short visit to the hills and dales, some of the tribes appeared and narrated an episode of what they have witnessed. That was about *Kannaki*'-visit to the Chera country and her death. The queen who accome panied *Senguttuvan* observed that the chaste but unfortunats *Kannaki* was worthy of being worshipped as a goddess. While he decided to bring a granite from the Himalayas to carve out a statue for *Kannaki*, the generals of the army informed the king, that the pilgrims from the Himalayas told him that the Princes of North had sneered at the Tamil kings. Hearing this he

defeated the Aryan rulers, Kanaka and Vijaya, cut of their tongue and brought a stone on their head after immersing it in the water of the Ganges.[29] He carved out a statue for *Kannaki*

The mighty spearmen Kaṉaka and Vijaya who bore angry spears in their hands and their fifty-two able chariot-warriors who had spoken insultingly of the Tamil kings, now fell a prey to the fury of Śenguṭṭuvaṉ. Some others dressed their hair in coiled plaits, some wore ascetic robes, some smeared themselves with ashes, some looked like anchorites seated on pedestals with peacock's feathers,

Aftermath: Bearing the Sacred Stone from the Himalayas for Kannagi and return to Vanji

[General Villavan Kodai: The Spear of Senguttuvan"]

On the plains of the Ganges, the Aryan confederacy stood against the South. Senguttuvan, with his valiant general Villavan Kodai, struck like a lion, shattering their armies and crushing the fifty-two chariot leaders.
Kanaka and Vijaya were captured alive and made to carry the sacred Himalayan stone in submission.
Bearing the stone for Kannaki's temple, the Chera king returned to Vanchi in triumph within two and a half months — his victory humbling the North and exalting the Tamil crown."

Source :

1. Pattirupattu - 5 th Decade - 50 Panegyric

2. Silapathikaram , NIRPPATAIKKADAI 1 - 65

3. The Silappadikaram by V R Ramachandra Dikshitar

4. Kannagi Lakshmi HolmstromOrient Blackswan, 1980 - Sangam literature - 1 ,Prose rendering of Cilappatikāram, ancient Tamil epic, by Iḷaṅkōvatikaḷ.

5. Chera Kingsof the Sangam Period by Sesha Aiyar, K.G

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After the Himalayan expedition, the Chera king takes two captured Aryan princes carrying stone blocks to use in building Kannagi temple on his return journey to the capital.

Kushan Empire
MAGATHA
Vidisha
Pratishihana
Western Staraps
SATAVAHANAS
Vanji
Chera
Chola
Pandya
Lanka
INDIAN OCEAN
Cheran Senguttuvan's Sea Voyage
Return Journey to Vanji City

Cheran (Senguttuvan)
Nilgiris
Viduissha
Vodhana
March of Cheran Senguttuvan
Senguttuvan's Route

Map of Cheran Senguttuvan's Kingdom
Kudagu
Vanji (Karur)
Uraiyur
Kanthaḷa Málái
Chera Kingdom
East Ocean
Arabian Sea
Pugalur
Port of Musiri
Ayy
Kanyakumari
Ancient Chera Ship
Kannagi Silambu
N
E
S

V. Panegyric

He [was] the son who was born from Cōḻaṉ Maṇakiḷḷi,[494] (3)
to [his father] Neṭuñcēralāṭaṉ, the king of the Westerners (2)
with sky-touching victorious flag that is feared by the northerners, (1)
[the son who] desired to take a rock (*kal kōḷ*)[495] for the divine (*kaṭavuḷ*) Pattiṉi,[496] (4)
[who] slid like an arrow through the forest where the wind whispers,[497] (5)
[who] killed the *āriya* majesty,[498] (6a–c)
[who] bathed in the famous Kaṅkai (Gaṅgā)[499] with many sweet waterfalls, (6d–7)
[who] brought back many cows with [their] calves chosen [as good ones] from the herd, (8)
[who] camped outside of Iṭumpil[500] of unwavering strong bows, (9)
[who] destroyed Viyalūr[501] of *neytal*-flowers with small clusters, (10)
so that [its] strong men fell who were like tigers that are encountered, (11)
[who] attacked Koṭukūr[502] after he approached that [other] seashore, (12)
[who] accomplished[503] to chop down the entire foot of the hard trunk[504] (14)
of the *vēmpu*-tree [which had] dark branches [and] was guarded by Paḻaiyaṉ,[505] (13)
[who] fastened the elephant cart by the ropes[506] of the dark tresses (16)

Canto XXVII

NIRPPAṬAIKKĀDAI

OR

BATHING THE STONE

1–10 After the stone slab brought from the renowned Himalayas in the north had been carved into the figure of the goddess Pattiṉi, the rain-bestower, it was placed on the resplendent crowns of Kaṉaka and Vijaya, who had offered battle to Śenguṭṭuvaṉ of the angry spear, the king of the shining anklet, who as if he had assumed the function of the Lord of Death in eighteen *nāḻigais*[1] swallowed up numbers of lives of the Arya kings who had not hitherto respected the prowess of the southern Tamils so that this sea-girt world might add this to the list of battles fought respectively for eighteen years,[2] eighteen months[3] and eighteen days.[4]

11–24 Śenguṭṭuvaṉ who put to death in the field of battle advancing hosts of the enemy in a single day with his army of frightful lances, came back to the banks of the mighty

Ganges, and had the stone intended for the goddess Paṭṭiṉi bathed in conformity with Śāstraic rules, with the help of masters versed in ritual.[1] There, on the southern bank of the crystal-clear Ganges, the king entered the camp in a wide plain finely fitted by the Arya kings with a spacious palace,[2] artistic porches, golden islets, *pandals* beautified by flowers, private chambers, large flower-groves, lotus pools, dancing-halls and much else, to meet the needs of that highly renowned monarch.

He summoned to his presence the sons of those warriors who : 25–47

had put an end to the ambitious enemy kings in those vast regions and made the daughters of Heaven[3] garland them in wedlock ;

had played havoc in the battlefield, and though defeated in action were not disheartened but lay with their shoulders and heads, above value, chopped off ;

had triumphed over their enemies, though but hired soldiers, by the use of spears, ere their own bodies were cut asunder in that wide battlefield ;

had dropped down dead with their swords, their ancestry highly applauded and praised in a *kuravai* dance by goblins with sunken eyes ;

had fallen dead with their fellow-soldiers, causing the demise of their wives[1] who wore sparkling jewels on their necks ;

had, as the vanguard of the army, adorned their

crowns with *vāhai* wreaths in honour of having killed the front ranks of the enemy with their spears;

had fallen down with an ornamental staff fixed in each of their strong chariots and stood with blood on their bodies.

He also summoned soldiers who had taken possession of the field of battle after having cut off, so as to move even Yama to compassion, the dark crowned heads renowned for incalculable prowess, together with warriors whose breastplates had been pierced through to their backs causing wounds on their chests. The monarch who, by his great triumph, had won renown worthy of celebration (by poets) called to each of them 'Come near me' and rewarded one and all with a golden *vāhai* flower which was more than he would present even on his birthday.[1] He also decorated himself with a garland of palmyra and *tumbai*[2] flowers, befitting that great victory.

While he was thus sitting on his throne, the Brahmana Māḍalaṉ appeared before him and said: 'Long live our king! The seashore song of the lady Mādavi[3] made the crowns of Kaṉaka and Vijaya bear a weight. Ruler of the conquered sea-girt earth, may you live long!' The king replied: 'You have spoken enigmatically, and are not likely to be understood by some among these enemy kings. What did you say, O Brahmana, learned in the four Vēdas? Please explain.'

The Brahmana Māḍalaṉ then continued: 'The maid Mādavi, whilst sporting on the cool beach, had a lover's

quarrel (with Kōvalaṉ). Then governed by fate,[1] she sang the seashore song appropriate to her dance. This resulted not in their reunion but in their separation, and necessitated his entry with his virtuous wife into the ancient towered city of Madura, whose reigning king with his wreath of leaves attained blissful heaven as a result of the murder of Kōvalaṉ, whose wife, O lord of the Kuḍavar,[2] entered your country. And now she is being borne upon the crowned heads of the northern kings.

victorious Tamil warriors took Kanaka and Vijaya prisoner, together with fifty-two other chariot leaders. Senguttuvan had won. He then sent out a proclamation; 'We wish to assure all nothern princes who follow the holy scriptures, protect the sacred fire and lead blameless lives that we honour them and desire to maintain peace.'

Then under command of the general Villavan-Kodai, he sent a few of his troops further north to bring back the stone for the goddess.

The king had ordered that the stone should be carried upon the heads of the captive princes Vijaya and Kanaka in token of their subjugation. It was first taken to the sacred river where it was ritually bathed, attended by priests and learned men. Then the king and his retinue made their way once more to the south bank of the Ganga. Here Senguttuvan rested in the beautiful palace set among fine gardens which his northern friends had provided for him. Here too he gave rewards to all his victorious soldiers and prepared to meet the sons and families of the honoured dead.

While he was holding court, the Brahman Madalan suddenly appeared, and having first paid his respects to the king, went on to say, 'Is it not strange my lord king that a story which began with Madhavi's seashore song should end in this way, bringing a heavy burden to the princes Vijaya and Kanaka?'

'Explain to us the meaning of your words, learned Brahman,' said Senguttuvan, 'for none of us present here understand your riddles.'

'I will tell you what I mean,' said Madalan. 'Once long ago, in Puhar, the actress Madhavi sang a series of seashore lyrics to Kovalan, intending to make up a lovers' quarrel. But the workings of fate are inexorable; the songs

only drove them apart forever. Kovalan returned at last to his wife Kannagi and took her away with him to Madurai. You know of his tragic death there. Kannagi then entered the borders of your country alone, and it is for her sake that the northern princes today carry the stone upon their heads.

'King of kings, now let me tell you what brings me here. Some time ago I left Puhar on a long pilgrimage to Mount Podiyil. Having reached the southern shores of the Tamil country, I bathed in the sacred waters of the Kanya Kumari and then turned homewards by way of Madurai where Pandyan Nedunjeliyan then reigned. I met Kovalan, briefly there, and was indeed staying in the ascetics' quarter outside the eastern gate when all the events of which you have heard happened.

'When we first heard that Kovalan was accused of stealing a gold anklet and then killed, the nun Kavundi was very angry. You must know that the young couple had become her spiritual wards during their journey to Madurai, especially Kovalan. She had, of course, insisted that they should leave her care—I was present when they left with Madari—but all the same she could not forget her concern for them. She felt most bitterly that Kovalan had been cruelly put to death at the very time when he was starting a new life. News soon followed of the king's death and the terrible fire. Actually, although we ourselves were safe beyond the city gates, we could see the angry flames above the walls, sharp as the flickering of cobras' tongues. Kavundi then turned to those of us who knew her and said, "Of course they had to see their fate to its end. I knew it and yet perhaps I could not accept it." Then, having spoken to her religious preceptors, she undertook a fast unto death as Jain nuns sometimes do. And with the perfection of

her penance, very much at peace, she died not many days later.

'I must tell you too, of Madari, the cow-woman. When the fire started, Madari's first care was the safety of her animals. She had a way with her, she could really calm down the frightened beasts. The cowherd and shepherds put together a makeshift refugee camp outside the city walls. As soon as they were all gathered together, Madari said to them, "You must know that Kovalan is blameless and that the king has made a tragic mistake. Yet if his sceptre is bent and the white umbrella forever shattered, I too have been at fault. For I failed to protect the girl who was given in my charge by a saint." So saying, she returned to the burning city in search of Kannagi, and perished in its flames.

'After these terrible events and the utter ruin of Madurai, city of the Pandya who once rode a golden chariot, I returned at last to my own city of Puhar, bearing the ill news. When Masattuvan the pearl merchant heard all that had happened to his son, his daughter-in-law and to the king of Madurai, he was overcome by a great sorrow. He insisted on giving away his vast wealth and he entered the Buddhist monastery known as the Seven Viharas of Indra. There he is now one among the three hundred holy monks who pray daily for deliverance from the cycle of existence. But Masattuvan's wife died broken-hearted, she never recovered from the news of her son's tragedy. Manaykan, Kannagi's father, also distributed his wealth in charity and entered the order of Ajivika ascetics. Kannagi's mother died too, alas.

'You will want to know about Madhavi, once our finest and most brilliant dancer. For many months, ever since Kovalan's sudden departure from Puhar, she has blamed herself. She began to question the value of the sixtyfour

mother to the holy waters of the Ganges,[63] when he met Aryan princes in battle and defeated them. Later too, he led an expedition to the Gangetic region for fetching suitable stone from that hallowed ground for the effigy of Kaṇṇaki, the apotheosised wife or Pattini-Kaḍavuḷ, which he intended to consecrate in a temple that he proposed to build. He had received a request from his friend the Śātakarni for assistance, and he took advantage of it. The

defeated the Aryan rulers, Kanaka and Vijaya, cut of their tongue and brought a stone on their head after immersing it in the water of the Ganges.[29] He carved out a statue for *Kannaki* and a great consecration ceremony was conducted for the installation of the statue. Gajabahu I, king of Ceylon participated in this solemn function.

Return to Vanji and Kannagi Temple installation

According to the Silappadikaram, Senguttuvan stayed in the north for nearly three years, defeating the Aryan rulers and engraving the Chera emblem on the Himalayas.
He returned to Vanji with the captured princes Kanaka and Vijaya.
Soon after, he began preparations to consecrate a temple for Kannagi, establishing the Pattini cult in the Chera kingdom.

Source :

1. Silapathikaram , NIRPPATAIKKADAI - 141 - 256
VALTTUKKADAI (intro)

2. The Silappadikaram by V R Ramachandra Dikshitar

3. The Tamils Eighteen Hundred Years Ago by V. Kanakasabhai

4. Kannagi Lakshmi HolmstromOrient Blackswan, 1980 - Sangam literature - 1 ,Prose rendering of Cilappatikāram, ancient Tamil epic, by Iḷaṅkōvatikaḷ.

5. Kerala History and Its Makers

6. Journal Of The Epigraphical Society Of India Vol 19 1993 Epigraphical Society Of India Mysore by bhushan_kaul_deambi

7. Studies In Tamil Literature And History by Ramachandra Dikshitar

Kushan Empire
MAGATHA
Vidisha
Pratishihana
Western Staraps
SATAVAHANAS
Vanji
Chera
Chola
Pandya
Lanka
Cheran Senguttuvan's Sea Voyage
Return Journey to Vanji City
INDIAN OCEAN

Cheran (Senguttuvan)
Nilgiris
Viduissha
Vodhana
March of Cheran Senguttuvan
Senguttuvan's Route

Conquests of Senguttuvan Chera
Battle of Viyalur
Defeated Nannan of Ezhimalai
Chera Kingdom
Arabian Sea
Western Ghats
Defeated Cholas at Nerivayal
Seized Throne from Nalankili
Indian Ocean
Kodugur & Idumbil
Captured Kongu Region
Defeated Palayan Maran
Pandyan Feudatory
Defeated Kadambas
on Malabar Coast
Chera Kingdom
Chola Kingdom
Pandya Kingdom

CHERAN SENGUTTUVAN VEDIC SACRIFICE

prince of the lunar line,[1] which was celebrated for the exemplary way in which it gave protection to the people of the southern regions, mounted in succession the royal throne of Madura, like the sun mounting in the morning, with his rays crimson, the divine chariot with the single wheel[2] yoked to seven horses with tiny bells attached to their necks. May the king of our land live for all time protecting the world from æon to æon; live he in fame.'

During the time when the king sat listening to these words of the Brahmana, the wide world was enveloped in complete darkness. With the disappearance of the sun, the thick spreading twilight reddened the western sky where the shining crescent appeared. While the great monarch was gazing at the beauty of the crescent,[3] the court astrologer rose up and spoke words appropriate to the occasion: 'It is now thirty-two months[4] since we left Vañji. Long live the ruler of the earth.' Afterwards the king went along the car street of his camp, lined with strong wooden stakes and enclosed by high, curved curtains of cloth, and casting his eyes upon the hill-like tents, small and big, here and there, went beyond his private chamber down a side-lane and mounted the golden throne picturesquely decorated and beautified by the handi-

work of expert artists of the palace. He sent word to Māḍalaṉ through the gate-keeper and asked him: 'Now that the princes of the great and fertile Cōḷa kingdom have died, does the reigning sovereign exercise his sway without fault and with success?'

Māḍalaṉ, the peaceful Brahmana, blessed him: 'O my king, may you live long!' Then he said: 'Will there ever be a time when the sharp spear of the Cōḷa, which, to the astonishment of the Dēvas who shine with lustrous ornaments destroyed the three fortresses (suspended from the sky),[1] swerves from its upright path? This cannot happen to the righteous sceptre of the monarch who carved and offered the flesh of his own body to a pecking kite,[2] in order to relieve its hunger and to remove the severe affliction of the dove hopping on its tiny feet. There can never be trouble even in times of adversity to the lord whose country is protected by the river Kāvēri.' At these words from Māḍalaṉ, the foremost of of the learned Brahmanas, the great king and wielder of the lance, wearing the palmyra garland, became mightily pleased, and saying, 'O Brahmana Māḍalaṉ please accept', he honoured him with a gift of fifty *tulāms* of pure gold equal to his own weight.[3] 162–176

Afterwards he gave leave to the Arya kings, the Nūṟṟuvar Kaṉṉar, to go back to their own prosperous kingdoms. Next he commanded his thousand messengers —noted for their fierce replies to haughty questions asked of them by enemy kings—to exhibit to the two great Tamil kings, the royal princes of big armies who fled for their lives disguised as ascetics, and the Arya hermaphrodite[1] distinguished for her dimpled cheeks, dark tuft, carplike long eyes tinged red at the corners, lustrous earrings, red mouth with white teeth and *śūḍakam* and other bangles on her shoulders resembling bamboos, swelling young breasts, slender waist which looked like lightning, and anklets on her little feet, and also (to present) the captive kings Kaṉaka and Vijaya who fought because of their ignorance of the great Tamil valour, symbolized by the blemishless palmyra (garland).

In the morning, after undisturbed sleep the bee (dwelling) in the blossoming lotuses of those vast regions watered by the Ganges, was everywhere murmuring *yāḻ*-like music. The young rising sun appeared on the lofty top of the eastern hills, spreading its wide rays. The conquering ruler of the western regions (Śenguṭṭuvaṉ), decorated his wreath of *vāhai* flowers with *tumbai* of the north, went round the famous camp city, and started in a southern direction with his victorious army.

In the many-storied mansion piercing the sky (in the city of Vañji) where the Goddess of Prosperity ever dwells, was the golden harem overspread with an artistic flowery canopy, the work of skilled hands, ornamented with hanging festoons of pearls and flowers strung in rows, and

glittering with the dazzle of diamonds and of lustrous gems ingeniously set at random in gold thread. Here shone the queen's beautiful gold bedstead, borne by its exquisite golden legs and covered with the soft down shed during the embraces of swans, worthy of the company of her lord[1] in retirement. There the queen rested, yet could not sleep (because of her separation).

At that time the maidservants who had heard of the triumph of the chariot and sword of Śenguṭṭuvaṉ in the battlefield, and who were skilled in all modes of giving welcome news, (approached her) wishing her long life and praising her in many a song, said: '(O Lady), abandon now sorrow at the separation of your bosom-lord.' Next the small-bodied, the hunch-backed and the dwarfed waited upon her and said: 'Let Beauty reappear! The great lord is come. Dress your fragrant flowery hair with day-time ornaments.'[2] 210–216

Then was also heard the hill song (*kuṟiñjippāṇi*),[3] 'Let the path of him who returns on the fleeting elephant, decked with *vāhai* and the *tumbai* of the north, be shortened' sung by the Kuṟava maids in different ways. Waiting in their raised lofts they beheld the forester,[4] stupefied by drinking honey from honey-combs on bamboos, failing in his duty of hurling stones from slings at big elephants which trespassed and slept on the extensive millet fields. 217–225

The noisy song (*ōdaippāṇi*)[5] of the ploughmen was heard: 'Having pulled down the great fortresses of the 226–230

northern kings, the lord of the Kuḍavar, who ploughed the enemy's country with asses and sowed white millet,[1] is come; O bullocks! you need not bear tomorrow the heavy plough; for it is the king's birthday[2] when the fetters of the imprisoned will be removed.'

231–241 Beside the celebrated bathing ghat, attractive like Indra's bow in the sky, and spread with the paints, scented powders and flowers of the bathers in the cool Āṉ-Porunai, the music of the flute (*kuḻalpāṇi*)[3] was heard: 'The bowman is coming with herds of cattle from the far famed Himalayas. O cattle, you will mix with them.' This was sung by cowherds who had tied their tufts with flower-wreaths of charming *kuvaḷai* nurtured by the sucking bee, and of the sweet-smelling lotus with fully open petals, when they stood on the stem of the blossomed screw-pine, after driving the king's cattle to their watering place.

242–250 And there was the well-phrased love-song (*antīmpāṇi*):[4] 'Our king Vāṉavaṉ has returned to fondle the shoulders and the swelling breasts of his youthful queen. Maidens! Let us sing the *vañji* song[5] in praise of his *tumbai* adorned with palmyra.' This was sung in the language of lovers by fisher-girls who assembled on the seashore in groups beneath the *puṉṉai* tree on the sands washed by the frothy waves playing *ammāṉai* and who gathered in their open, bangled hands, lustrous pearls taken out of conches with clefts in their right sides.

251–256 Listening attentively to these songs, the mighty (sleepless) queen (Kōpperundēvi)[6] replaced her close-fitting

bangles. The conches blew. Seated on the topmost point of the swift State elephant, under the garlanded white umbrella, Śenguṭṭuvaṉ with a *vāhai* wreath on his crown entered Vañji, welcomed by its citizens in a procession of carts drawn by elephants.[1]

during the absence of her lord. She passed practically sleepless nights and having discarded her ornaments during the king's absence, put them on again when she heard that her lord was entering the capital.

[1] Elephants were yoked to vehicles and to ride on them was perhaps the privilege of royalty. A reference to the existence of such conveyances is also made in the *Pāḍiṟṟu.*, Fifth Ten, *padikam.*

Canto XXIX

VĀḶṬṬUKKĀDAI

OR

THE BLESSING

PREFATORY[1]

Having defeated the Kongus in a fierce battle and journeyed to the banks of the great Ganges, Śenguṭṭuvaṉ—son of Cēralātaṉ who alone ruled all the earth from Cape Comorin to the Himalayas,[2] and of the daughter of the Cōḷa of the illustrious solar race—remained at Vañji in a wrathful mood. At that time several saints of the north came there, and reported to him that the northern kings who had gathered together on the occasion of the marriage[3] of a certain princess unanimously derided the prowess of the kings of the southern Tamil regions, who had once opened war on them and carved on the Himalayan slopes their distinctive emblems of bow, fish and tiger. In disparagement they said: 'Perhaps there were then no crowned kings here as powerful as ourselves.' Like a wheel that has been set revolving by a stick, the decision to take a stone from the Himalayan slopes for the image (of Kaṇṇaki) received confirmation as it enabled Śenguṭṭuvaṉ to vanquish the kings of Aryavarta. When he had accomplished this he stayed for some time on the banks of the Ganges as an honoured guest, but he made some of them bear the Himalayan Śilā-deity[4] on their crowned

heads after bathing it, according to tradition, in the holy Ganges. Thus he appeased his exceeding indignation. He entered the city of Vañji and enshrined with ceremonious consecration the idol of Kaṇṇaki, whose breast was responsible for a revolution, in a temple which was worshipped by many crowned kings of the earth offering tributes.

That Śenguṭṭuvaṉ took nearly three years for his North Indian expedition is evident from the following. While he was still in the north a certain Brahman, Māḍalaṉ by name, sought the audience of His Majesty, and after his conversation with him, the royal astrologer informed him that it was thirty-two months since the latter left his capital.[1] Again two years before Śenguṭṭuvaṉ left for the north, Maṇimēkalai was in Puhār, and when she returned to Vañji after a five years' tour, it is said that it was three years since Śenguṭṭuvaṉ had left for the north. Without going into further details, we may conclude that Imayavarambaṉ ruled from *circa* A.D. 80-140 and Śenguṭṭuvaṉ from *circa* A.D. 140-192.

'Long live the king[4] who made the tall-crowned monarchs of northern regions bear on their heads the (stone) image yielded by the king of mountains (the Himalayas)!

'Long live the king and his ancient[5] dynasty at Vañji encircled by the Āṉ-porunai in continual floods! Live long!

'All of us shall sing to the king of the Kāvēri regions.[6] Let us sing of Puhār, O girls with flower-decked tresses!'

[1] This is in accordance with Kaṇṇaki's own claim to be the daughter of the Pāṉḍyan.

[2] As has already been shown this points to the high sense of justice that actuated the Pāṉḍyan monarch. The king here stands euphemistically for the king's line.

[3] This shows that the Pāṉḍyan dynasty had a much more ancient history than we would ordinarily imagine.

[4] This is in praise of Śenguṭṭuvaṉ who made Vijaya and Kaṉaka carry the stone intended for the image.

the Himalayas. After the battle, the king returned to the southern banks of the Ganges, where the Karnas had constructed a magnificent palace in the midst of a lovely park for the use of the king and several mansions and buildings for his officers and army. Here the king distributed honours and rewards to those who had distinguished themselves in the battle, and to the sons of those who had fallen in battle. The king returned to Vanji after an absence of thirty-two months. His queen and the subjects received him with great rejoicings. From the banks of the Ganges he had sent the Aryan Princes Kanaka and Vijaya in charge of his body-guard to be exhibited at the courts of the Pandya and Chola kings. After visiting Kavirip-paddinam and Madura, Nilan the commander of the body-guard returned to Vanji and informed the king that the Chola and Pandya kings condemned the cruel treatment accorded to the unfortunate Aryan princes. The Chera king was annoyed with the remarks made by the Tamil kings. The Brahmin Madalan who was then present, addressed the king as follows:—

"King of kings, may thou be ever victorious! Thou hast conquered Viyalur where wild elephants slumber in the shade of the pepper vine. Thou hast defeated nine Chola princes in a pitched battle at Neri-vâyil and won a grand victory at Idumbil and now crossing the wide ocean thou hast defeated the Aryan princes who attacked thee on the banks of the Ganges. Master of the victorious army! wise monarch! may thou be appeased; may thou live as many years as there are grains of sand on the banks of the river Porunai. Pray, listen to my words, and scorn them not. Although thou art now fifty years of age thou hast spent all thy life in war and has not performed any religious sacrifice. Thou knowest well that our life is not everlasting. For, of the ancient heroes of thy race not one is alive. He who conquered the Kadambu in the middle of the sea, he who set the emblem of the bow on the Imaya mountains, he who enabled the Brahmin poet who composed verses in his praise, to attain heaven by performing sacrifices, he who controlled the god of death, he who ruled the land of the Yavana and who entered the mountains which yield gold, the hero who led a gallant army and

stormed the fortress of Akappa, he who bathed in the waters of the river Ayirai and in the two seas, he who established the worship of the four Bhûtas in his capital Vanji and performed sacrifices : all these kings are dead and gone. Thou knowest also that wealth and power are not lasting, for, hast thou not seen the defeat and disgrace of the Aryan princes who scorned the Tamils? Need I say that youth is also fleeting for thy hair is turning grey?"

Tradition tells us, though, that *Silappadikaram* was composed by Ilanko Adigal, younger brother of Cheran Senguttuvan. If the poet is describing what were in fact historical events in the expedition to the north and the consecration of the goddess, we are at least fortunate in being able to date these. For Ilanko tells us that Gajabahu,

The epilogue to the relevant decade of the *Patittupattu* mentions the part played by Senguttuvan in the dedication of a temple to Pattinidevi (Kannaki) at Vanchi. The shrine so consecrated is the famous Kurumba Bhagavati temple at Cranganore, (Kodungallur). The stone for making the idol of Kannaki was brought from the Himalayas after

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defeating several Aryan rulers. These events are narrated in the *Silappadikaram* with considerable embellishments. According to the epic Senguttuvan invaded North India with the support of Nuttuvar Kannar who are sometimes identified with the Satavahana or Satakarni rulers of the Deccan, The Pattini festival held at Vanchi was attended by

Krishṇa, Muruga etc.,[9] The Chēra ruler Seṅguṭṭuvaṉ is said to have constructed a temple for Kaṇṇagi.[10] This temple has been located and identified with the remains of a stone temple on the hill-track above Kūḍalūr of Madurai District on the borders of Tamil Nadu and Kerala. Evidntly these temples were constructed with perishable materials like wood, lime, brick, metal etc., and they did not last long. Stone construction was abhorred because it was considered inauspicious and was used for funerary buildings and also for erecting hero stones to perpetuate the memory of fallen heroes.[11]

sought death on her husband's funeral pyre.[2] The other expedition was undertaken to get another block of Himalayan stone to carve an image of the Pattiṉi Dēvi, no other than Kaṇṇaki, the heroine of the *Śilappadikāram*. It is said that his march was interrupted by two princes Kaṇaka and Vijaya[3] among others. They were routed and taken prisoners.[4] It is said these prisoners of war were ordered to carry that stone all the way to Cēranāḍu.[5]

Sec. XI. ETHICS OF WARFARE

The present study would be incomplete if we do not refer to the ethics of warfare as then prevalent in South India. War is held to be a necessity in Tennyson's *Maud* as an effective cure for the evils of peace. This was more or less the notion prevalent among the ancient Tamils. Hence, it could not be said that their ethical standard rose to any higher level. Mr. M. Srinivasa Ayyangar remarks that the ancient Tamils were a ferocious race of hunters and soldiers like the ancient Assyrians and Babylonians making war for the pleasure of slaying, plundering and

[The spread of the Pattini cult]

[Release of Aryan kings (Kanaka and Vijaya along with Kudagu ruler , Kongu ruler in prison]

The participation of the contemporary Sri Lankan king Gajabahu at the installation ceremony of the Kannagi temple.”

Cheran Senguttuvan is recorded to have released the Aryan kings and the Kudagu king , King of Kongu after inviting many rulers along with Srilanka ruler Gajabhagu I to the consecration of the Kannagi Temple. This contemporary reference confirms that his northern campaign was historical and reliable, not an exaggeration.

Source :

1. The cult of the goddess Pattini
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3.The Silappadikaram by V R Ramachandra Dikshitar

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5. Kerala History and Its Makers

6. The Tamils Eighteen Hundred Years Ago
by V. Kanakasabhai

7. Studies In Tamil Literature And History
by Ramachandra Dikshitar

கண்ணகி
KANNAGI
கோவலன்
KOVALAN

Places Visited by Kannagi in Sri Lanka

Statue of Kannagi, Chennai

Gajabahu Synchronism

As stated in Chilappathikaram (text proper, canto 30:160), several neighboring kings were invited by king Chenkuttavan to the installation of Kannaki-Pattini at Vanchi.[17] These included the "Arya" kings Kanaka and Vijaya, the Kongu king of Kudaku, the king of Malva, and "Kayavaku", the king of Lanka.[17]

The 30th Canto, 160, in translation, reads -

> "The monarch of the world
> [Chenkuttavan]
> circumambulated the shrine
> thrice and stood there proffering
> his respects. In front of him the
> Arya kings released from prison,
> kings removed from central jail,
> the Kongu ruler of Kudaku, the
> king of Malva and Kayavaku, the
> king of sea-girt Ceylon, prayed
> reverently to the deity thus...

Kayavaku, the king of Lanka, can tentatively be identified with Gajabahu I, king of Sri Lanka (r. *c.* 173 — 195 CE[1]). In this context, Chenkuttavan (and the early Tamil poems) can be dated to either the first or the last quarter of the 2nd century CE.[13]

> The synchronism of Senguttuvan with Gajabahu I of Ceylon is the sheet anchor of the chronology of early Tamil literature. (Natesan 1959, pp. 206–7)
>
> Thus the Gajabahu synchronism is explained and the date of the composition of the *Silappadikāram* settled once and for all. (Dikshitar 1939, p. 16)
>
> It is not unlikely that the legend preserved the memory of a historically correct synchronism. (Nilakanta Sastri 1955, p. 112) [Paranavitana also assents to this view (1959, pp. 184–85).]

In the following pages I shall demonstrate that the Gajabāhu synchronism is worthless for purposes of historical chronology, since the Gajabāhu of the *Cilappatikāram* is a mythical, not a historical, personage. This consideration will also take us to an analysis of the Gajabāhu myth. In the *Cilappatikāram* proper the reference to Gajabāhu of Sri Lanka is as follows:

> The monarch of the world circumambulated the shrine thrice and stood offering his respects. In front of him the Arya Kings released from prison, kings removed from the central jail, the Kongu ruler of Kudagu, the King of Malva and Kayavāgu (Gajabāhu), the King of sea-girt Ceylon, prayed reverentially to the deity thus: "Please grace our countries just as you have done this auspicious day, a fete-day at Imayavaramban's sacrifice." Then a voice from the welkin issued forth: "I have granted the boon." (Dikshitar 1939, pp. 342–43)

It should be noted that this account merely mentions that Gajabāhu was present at the ceremony. The reference to his having introduced the Pattini cult to Sri Lanka occurs in the *Uraiperukaṭṭurai*, a section added to the poem by an early editor (Dikshitar 1939,

not prepared to accept it on the mere identity of names. The next to accept the synchronism was V. Kanakasabhai Pillai in 1904; he indeed made it the chief support of his entire early Tamil chronology, dating Gajabāhu in ca. A.D. 125.

Obviously, the first task is to establish the correctness of the reading *ilaṅkai kayavāku* of *Cilappatikāram* 30: 160. Second, to establish the identity of king Kayavāku (= Gajabāhu?) and *his* date. Third, to establish the date of Cēral Ceṅkuṭṭuvaṉ. Fourth, to spell out the implications for early Tamil chronology.

1. The alternative reading *kāval vēntaṉ* is found as a *var. lectio* in printed editions of the text, and this was the reading adopted positively by P. T. S. Iyengar in his *History of the Tamils* (1929). However, the most experienced and critical editor, U. V. Swaminatha Iyer, compared 11 manuscripts of the text and 14 manuscripts of the commentaries and accepted the reading *kayavāku* (i.e. Gajabāhu) as the only correct and valid one. In the pertinent context, it makes more sense than the reading "guardian-king" (*kāval vēntaṉ*), is obviously palaeographically more acceptable, and is also supported by the later prose-passage (*uraiperukaṭṭurai*) where it occurs again, obviously based on the reading of the original text, and on an identical and sound tradition.

2. As for the identity—and, in fact, the historicity—of the Kayavāku of *Cilappatikāram* 30: 160, two extreme views are possible. One, put forward by Tamil scholars "of the more patriotic persuasion" is the conviction that king Gajabāhu of Sri Lanka was present at the consecration of Pattiṉi cult in Ceṅkuṭṭavaṉ's capital, that he introduced the cult to Sri Lanka, and that the synchronism between the two rulers also settles the date of the *composition* of *Cilappatikāram*.[55] The other extreme is to dismiss the synchronism as invalid, and even to completely deny the historicity of the Kayavāku mentioned in the Tamil text.[56] Gananath Obeyesekere

46 'You who were born through the grace of Him who rides on the sacred Bull[3] and have won distinction as a king in this wide world, saw, clear as an object held in the palm of your hand, the fruits of righteous deeds and the forms of holy people. Live long from æon to æon protecting the earth! Live long, gracious monarch.'

54 Pleased with what the Brahmana Māḍalaṉ said, the king endowed[4] grants to the temple of the ever-youthful Pattiṉi who had twisted off her breast and thereby raised flames which enveloped the noisy *kūḍal* of the great Pāṇḍyan kingdom, much celebrated in poetical themes. He further ordered the conduct of daily festivals by instructing Dēvandikai to offer flowers, perfume and incense.

64 The monarch of the world circumambulated the shrine thrice and stood proffering his respects. In front of him the Arya kings[5] released from prison, kings removed[6]

[1] The *kuravai* dance is sacred to Viṣṇu and hence Mādari was born in a family devoted to the service of Viṣṇu.

[2] The great truth that was taught by Kṛṣṇa on the battlefield of Kurukṣētra to Arjuna. The *Gītā* says:

Jātasya hi dhruvō mṛtyuh dhruvam janma mṛtasya ca.

[3] Another statement to testify that Śenguṭṭuvaṉ's religion was Śaivism.

[4] The evidence of epigraphy shows that this custom of endowing temples was practised by all Hindu kings in all periods of Indian history.

[5] The Arya kings are Kaṇaka and Vijaya.

[6] Cf. *A.S.I.*, 1905-6, p. 170.

from the central jail, the Kongu ruler of the Kuḍagu, the king of Mālva and Kayavāgu (Gajabāhu),[1] the king of sea-girt Ceylon, prayed reverentially to the deity thus: 'Please grace our countries by your presence just as you have done this auspicious day, a fête-day at Imayavaramban's sacrifice.' Then a voice from the welkin issued forth: 'I have granted the boon.'

At this Śenguṭṭuvaṉ, the other kings and their valorous armies praised the deity in pregnant words as if they had gained salvation (*vīḍu*).[2] Then with the seeker of truth, Brahmana Māḍalaṉ, and with kings of low-sounding anklets who bowed at his feet, Śenguṭṭuvaṉ entered the sacrificial hall.[3] I[4] also went in. Afterwards Dēvandikai stood up before me god-possessed. She came to me, and said: 'In the artistic Audience Hall of the ancient city of Vañji, when you were seated by your father's side, you frowned upon the astrologer who predicted indications of your succeeding to the throne, so as to relieve the affliction of Śenguṭṭuvaṉ famous for his chariot[5] forces and his fragrant *kongu* garland. You then went away to the Guṇavāyiṟkōṭṭam[6] and standing before eminent saints (*paṭiyōr*) you renounced all thought of the burdens of this earth in order to secure the kingship of

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the vast realm afar-off and of eternal bliss, incapable of approach by even the faculty of reason.[1]

183–202 'O distinguished and good people, you have now heard with distinctness the auspicious and benevolent words of the daughter of the gods (Kaṇṇaki) who proclaimed my story (through Dēvandikai). Rise above pleasure and pain in accordance with the approved course of conduct.[2] Know God, and serve those who have known Him. Fear speaking falsehood. Avoid tale-bearing. Refrain from meat-eating and abjure injury to any living being. Give gifts and perform the prescribed penances. Do not forget the good done to you. Despise bad friendship. Do not give false evidence, and never depart from words of truth. Do not fail to join assemblies of people learned in *dharma*. Strive ever to escape the meeting-places of the unrighteous.

'Avoid other people's wives, and give succour to those who are dying. Protect the household virtues, but reject what is bad. Abstain immediately from drinking, theft, lust, falsehood and useless company. Youth, wealth and the body are impermanent.[3] You cannot escape from the days allotted to you: nor can you avoid what will happen. So seek the best help to the land of your final destination (Heaven). Do all this, O dwellers on this wide prosperous earth.'

Kaṭṭurai

Of the three crowned monarchs, the garlanded ruler (Śenguṭṭuvaṉ) of the western kingdom of undiminished glory was born in the line of the Cēras. His virtue, martial valour and achievements, the glory of his ancient flourishing city, its gorgeous, unceasing festivals and the appearance of Dēvas, the wealth of the subjects abiding in his kingdom of unceasing prosperity, their abundance of provisions, songs and dances with their well-defined inter-relationships, his army of sword-warriors who achieved decisive victory in battles by righteous methods, his success in pursuing the enemy (at a long distance) in the expansive foaming sea,[1] and his expedition to the banks of the holy Ganges—all these deeds which form a part[2] of his career, are narrated in the Vañjikkāṇḍam.

[1] This shows that Senguṭṭuvaṉ had an equally formidable naval force.

[2] The author here acknowledges that only a part of the career of the Cēra monarch is given. He did not furnish a full account of his life as the contents did not warrant it.

manuscripts of the text and fourteen manuscript copies of the commentary, and whose scientific precision and punctillious care in collating the manuscripts cannot be questioned, has not only adopted Kayavāgu as the correct reading, but has also shown how there are two Gajabāhus mentioned in the *Mahāvamśa* differing in age by a thousand years,[1] and how Gajabāhu I must be the king of Ceylon mentioned in the *Varantarumkādai* as having been present at the festivities held in honour of Pattiṉikkaḍavuḷ by Śenguṭṭuvaṉ.

The *Mahāvamśa*[2] says : 'After Vankanāsikatissa's death, his son Gajabāhukagāmaṇi reigned twenty-two years.' He founded a number of *vihāras* and *stūpas*. Dr. Wilhelm Geiger, the learned translator of the *Mahāvamśa*[3] has furnished in his introduction a list of the ancient kings of Ceylon with the length of their respective reigns both in the Buddhist era and the Christian era. In this list Gajabāhukagāmaṇi figures as the forty-sixth king, ruling from A.D. 171-193.[4] This must have been the Gajabāhu who is celebrated in the *Śilappadikāram*.

It is asked[5] how a devout follower of the Buddha could embrace a new cult like the Pattiṉi cult. The answer is simple. In those days the religion followed by monarchs was cosmopolitan in character. There was not much of sectarian rancour. To the people then, God was one and

Tradition tells us, though, that *Silappadikaram* was composed by Ilanko Adigal, younger brother of Cheran Senguttuvan. If the poet is describing what were in fact historical events in the expedition to the north and the consecration of the goddess, we are at least fortunate in being able to date these. For Ilanko tells us that Gajabahu, King of Lanka, attended the Rajasuya *yajna* of Cheran Senguttuvan, and the Sinhalese chronicles very clearly give the dates for this king as the 2nd century AD.

Besides, the references to sea trade and the very full descriptions of ports and trading conditions in *Silappadikaram* tally remarkably well both with the second century Egyptian and Greek writers on this subject, and with the sangam poems *Pattinapalai* and *Maduraikkanji*.

The epilogue to the relevant decade of the *Patittupattu* mentions the part played by Senguttuvan in the dedication of a temple to Pattinidevi (Kannaki) at Vanchi. The shrine so consecrated is the famous Kurumba Bhagavati temple at Cranganore, (Kodungallur). The stone for making the idol of Kannaki was brought from the Himalayas after

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defeating several Aryan rulers. These events are narrated in the *Silappadikaram* with considerable embellishments. According to the epic Senguttuvan invaded North India with the support of Nuttuvar Kannar who are sometimes identified with the Satavahana or Satakarni rulers of the Deccan, The Pattini festival held at Vanchi was attended by an illustrious gathering of princes including Gajabahu I of Ceylon. The queen of Senguttuvan was called Ilango Venmal (the daughter of a Velir Chieftain) and the ruler had a son by her name Kuttuvan Cheral. He was entrusted to the poet Paranar for education and training. Though

Dwelling on the Brahminic belief in the transmigration of souls he advised the king to perform a magnificent sacrifice called Rajasûya so that his soul may be blessed in its future births. The king acted on this advice, and preparations were immediately ordered for the performance of Rajasûya on a grand scale and for the consecration of a temple to Kannaki. The kings of Kongu and Maluva and Gajabahu of Lanka attended these ceremonies.

later Cōḻa sovereigns. A classical example is that of Kaṇakaṉ and Vijayaṉ, princes of North India, who were defeated by Śeṅguṭṭuvaṉ and taken as prisoners. But on their submission, they were set free and sent back to their capitals, with all the paraphernalia due to a tributary chieftain.[5]

With such ideas of war one could not expect righteous warfare in practice. In fact there was no war based

[1] *Kaliṅgattu.*, st. 182. [2] *Ibid.*, 36. [3] *Ibid.*, 15.
[4] *Ibid.*, 392. [5] *Śilap.*, canto xxviii, ll. 195-202.

on the cult of Dharma as Hindu law-givers understood it. But it could not be asserted that the ancient Tamils were devoid of either a code of chivalry or a code of ethics. There were indeed some humane laws of war.

Cheran Chenguttuvan entitled himself to be Great Emperors of Ancient India

Chera Senguttuvan proved his greatness through a series of victorious martial campaigns that expanded and secured his empire. He conquered the Kongu region, defeated the Kadambas along the Malabar coast, and earned the title Kadal Pirakottiya ("the one who drove back the sea"). He subdued the Pandyan feudatory of Mogur, defeated nine Chola princes at the battle of Nerivayal and crowned Nalankilli, and overcame Nannan at Idumbil. Again, he crushed Nannan and the allied Velirs, Cholas, and Pandyas at Viyalur and Kodugur, and even defeated the northern Aryan princes Kanaka and Vijaya, taking them as prisoners. These victories established Senguttuvan as one of the most powerful and heroic emperors of ancient India.

Source : The Silappadikaram by V R Ramachandra Dikshitar

VI

AN ESTIMATE OF HIS CHARACTER

Bold and powerful, Śenguṭṭuvaṉ was able to bring under his control not only his own neighbours, the Pāṇḍya and the Cōḷa, but also to carry his conquest so far north as to earn the title of Imayavarambaṉ (literally 'one, the territorial limits of whose empire extended to the Himalayas'). We know his father had carried his arms up to the distant Himalayas and hence came to be distinguished as Imayavarambaṉ Neḍumcēralātaṉ. Already mention has been made of the achievements which

[1] Canto xxviii, ll. 114-22.
[2] *The Chronology of the Early Tamils*, pp. 124-5.

Śenguṭṭuvaṉ had to his credit, and which entitle him to be ranked with the great emperors of Ancient India. We shall here call attention to a few outstanding traits of his character.

The United Might of the Tamil Kings against north Aryan rulers

Chera Senguttuvan, Karikala Chola, and Imayavaramban Nedumcheralathan united to resist northern incursions into South India. Gathering vast armies of elephants, cavalry, and warriors, they marched north in a powerful counter-invasion. Their combined strength crushed the northern kings and upheld Tamil sovereignty. This unity of the three crowned rulers displayed their courage and military genius. Together, they stood as protectors of the South and legendary emperors of ancient India.

Source :

1. Studies In Tamil Literature And History by Ramachandra Dikshitar

2.The Silappadikaram by V R Ramachandra Dikshitar

Among the three early kings of South India, while the Pāṇḍyas could claim at best only a kingdom, the Cōḻas and the Cēras could boast of an empire that extended as far as the distant Himalayas. It is difficult to believe that the extant accounts in the Śaṅgam literature regarding the invasions of North India by South Indian kings of these early centuries are legendary and consequently of no historical value. We propose to credit them with some veracity and utilize them for purposes of history.[1] The works of the Śaṅgam Age make pointed references to the invasions of North India. According to the *Śilappadikāram*, Karikāḻaṉ turned his covetous eyes on the fertile plains of the Hindustan. He marched uninterrupted as far as the heart of the great Himalayan mountains where he planted his tiger seal in glorious token of his successful march. On the way the kings of North Indian states such as Vajra, Magadha and Avanti, who had heard of his prowess, sought voluntary submission by offering tributes. It is said that these three kings presented to Karikāḻaṉ a Canopy, a Hall of Audience, and a Triumphal Arch respectively. Barring some exaggeration, one has to admit the fact of invasion and submission by payment of tributes by the Northern kings, whatever be the kind of tribute offered.[2]

The same story is told of Imayavarambaṉ Neḍuñ-jēralātaṉ, the Cēra king. The details of his invasion are lacking. All that is known is that he extended his

An instance of his military prowess can be said to be the carving of the bow emblem on the Himalayas and the consequent overthrowing of the Arya monarchs of the

[1] ll. 130-48. [2] *Aham.*, st. 246; cf. *Maṇi.*, canto iv, ll. 107-8.
[3] *Paṭṭiṉappālai*, ll. 283-4.
[4] J. Burgess and Natesa Sastri, *Tam. and Sans. Ins.*, No. 29, pp. 204-24. See also *Anc. Ind.*, p. 349.
[5] Cantos v, ll. 90-104; vi, ll. 159-60; xxi, l. 11 ff.

north. This march was prompted by the fact of the intrusion of the northern kings into South India. As if to corroborate this statement the *Śilappadikāram* elsewhere evidences the fact that Śenguṭṭuvaṉ was an ally of Avanti (Ujjain in Mālva), and of the kings of Vajra and Magadha. We have records, literary and epigraphical, which testify to such invasions during the epoch of the Nandas and the Mauryas. There was a reaction. Powerful southern kings like Karikāla, Imayavarambaṉ Neḍumcēralātaṉ and Śenguṭṭuvaṉ led expeditions to the north and their unqualified victories stemmed the tide of political invasions from the north for the time being; for we know Samudragupta carried his victorious arms to the very south. The extant commentaries on the epic regard Karikāla as the contemporary of Śenguṭṭuvaṉ, the hero of the Vañjikkāṇḍam of the epic. The commentators say that the Cōḷa king under reference in the Puhārkāṇḍam and even later was Karikālaccōḷaṉ.[1] But this

Chola king nalankili defeated northern aryan rulers

Nalankili was a Tamil King of the Early Cholas of the Chola Dynasty who ruled Tamilakam (modern-day Southern India) and was mentioned in the ancient Sangam Literature. He was the son of the emperor Karikala Chola. Nalankilli was mentioned in context with a civil war between him and another Chola king Nedunkilli. The information known about him are from the fragmentary stanzas of the Purananuru and the Buddhist epic Manimekalai.

Purananuru poem - 31 mentiones , Chola King Nalankili made northern aryan kings trembled and fear.

Source :

1. Purananuru - 31

2. Puranānūru : translation in English with meanings

Clash with northern kings: Poem 52 written by Maruthan Ilanākanār for Pāndiyan Koodakārathu Thunjiya Māran Valuthi refers to the Tamil king causing distress to northern kings. Poem 31 written by Poet Kōvūr Kilār for Chōlan Nalankilli describes northern kings trembling in fear of the king. Āriyappadai Kadantha Nedunchelivan who wrote poem 183, got that title because of his victory over northern kings.

Other References: Āryans (the name Āriyappadai Kadantha Nedunchelivan), Asurar (174), Greeks (56), Mauryas (175), Vadukars (378).

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பாடியவர்: கோவூர் கிழார், பாடப்பட்டோன்: சோழன் நலங்கிள்ளி, திணை: வாகை, துறை: அரச வாகை, மழபுல வஞ்சி

சிறப்புடை மரபின் பொருளும் இன்பமும்
அறத்து வழிப்படூஉம் தோற்றம் போல
இரு குடை பின்பட ஓங்கி ஒரு குடை
உருகெழு மதியின் நிவந்து சேண் விளங்க
நல் இசை வேட்டம் வேண்டி வெல் போர்ப்
பாசறையல்லது நீ அல்லாயே
நுதி முகம் மழுங்க மண்டி ஒன்னார்

கடி மதில் பாயும் நின் களிறு அடங்கலவே
போர் எனில் புகலும் புனை கழல் மறவர்
காடிடைக் கிடந்த நாடு நனி சேஎய
செல்வேம் அல்லேம் என்னார் கல்லென்
விழவுடை ஆங்கண் வேற்றுப் புலத்து இறுத்துக்
குணகடல் பின்னதாகக் குட கடல்
வெண்தலைப் புணரி நின் மான் குளம்பு அலைப்ப
வலமுறை வருதலும் உண்டு என்று அலமந்து
நெஞ்சு நடுங்கு அவலம் பாயத்
துஞ்சாக் கண்ண வட புலத்து அரசே.

Poet Kōvūr Kilār sang to Chōlan Nalankilli, Thinai: Vākai, Thurai: Arasa Vākai

Like the great tradition where wealth and pleasure
follow righteousness, your tall umbrella shines alone,
beautifully like the moon, followed by two umbrellas.
Craving for great fame, you will not rest anywhere
but in your camps, where battle victories are won.

Your elephants attack enemy fort walls and their
tusk tips get blunted. When war has not subsided, your
warriors wearing anklets enter countries deep in the
forest and far away. You linger in your enemy country
celebrating loud festivals, and leave the eastern
ocean behind you as the white-capped waves of the
western ocean laps the hooves of your horses.

Afraid of you circling the earth, the northern kings
are distressed, their hearts trembling, and their eyes
unable to sleep!

Notes: Puranānūru 27, 28, 29, 30, 31, 32, 33, 45, 68, 225, 382 and 400 were written for Chōlan Nalankilli. This king wrote Puranānūru 73 and 75. Puranānūru 43 was written for his younger brother Māvalathan. Kōvūr Kilār wrote Puranānūru 31-33, 41, 44-47, 68, 70, 308, 373, 382, 386 and 400. He hailed from Kōvūr town in Thondai Nadu. It is presently in Chengalpattu district.

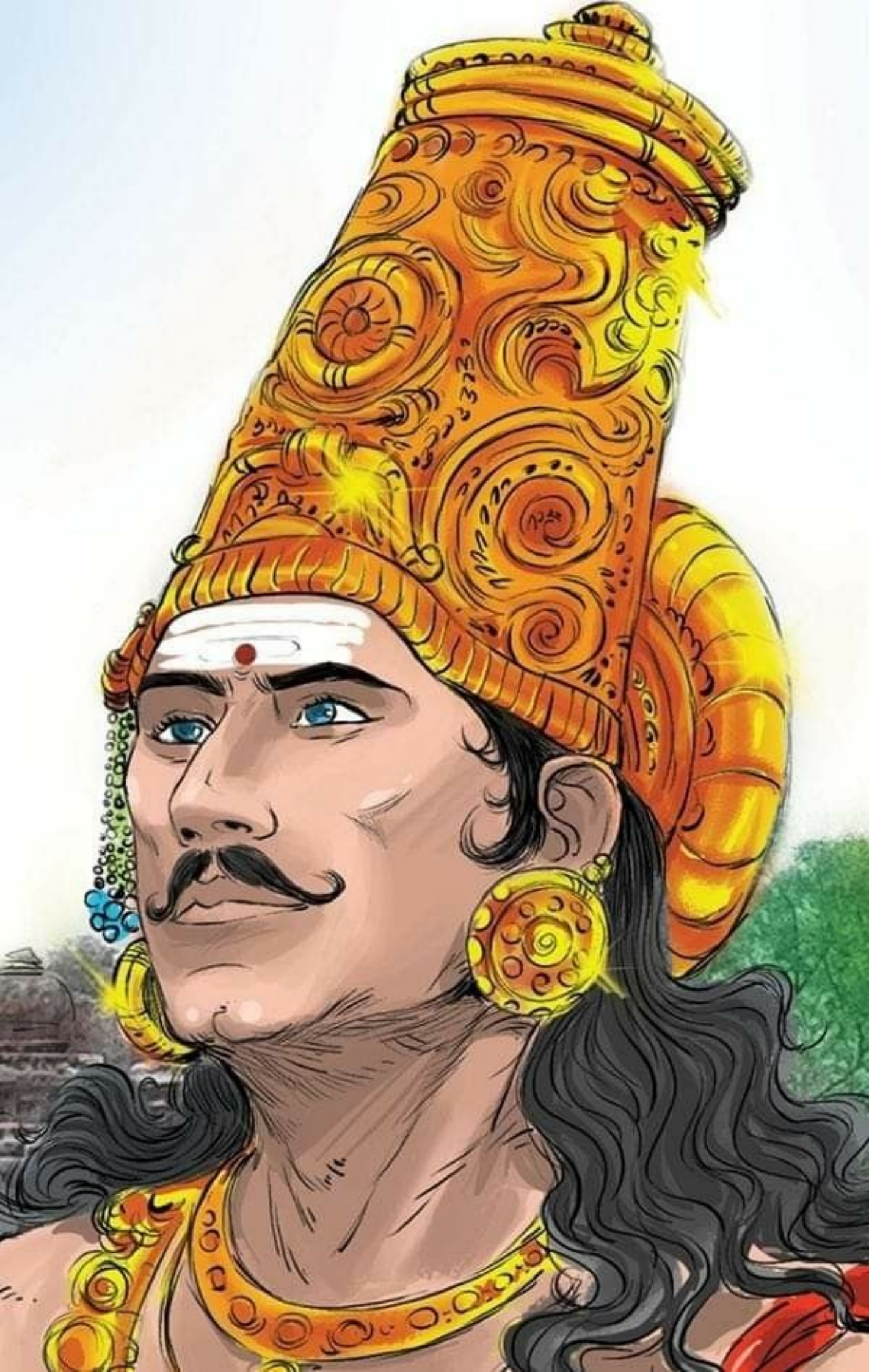
Pandyan king Koodakarathu thunjiya Maran valuthi defeated and killed kings of North

Pandyan king Koodakarathu thunjiya Maran valuthi was sangam age king he mentioned in purananuru poem 52 , he defeated and killed northern aryan rulers .

Source :

1 . purananuru - 52

2. Puranānūru : translation in English with meanings



Clash with northern kings: Poem 52 written by Maruthan Ilanākanār for Pāndiyan Koodakārathu Thunjiya Māran Valuthi refers to the Tamil king causing distress to northern kings. Poem 31 written by Poet Kōvūr Kilār for Chōlan Nalankilli describes northern kings trembling in fear of the king. Āriyappadai Kadantha Nedunchelivan who wrote poem 183, got that title because of his victory over northern kings.

Other References: Āryans (the name Āriyappadai Kadantha Nedunchelivan), Asurar (174), Greeks (56), Mauryas (175), Vadukars (378).

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பாடியவர்: மருதன் இளநாகனார், பாடப்பட்டோன்: பாண்டியன் கூடகாரத்துத் துஞ்சிய மாறன் வழுதி, திணை: வாகை, துறை: அரச வாகை

அணங்குடை நெடுங்கோட்டு அளையகம் முனைஇ
முணங்கு நிமிர் வயமான் முழு வலி ஒருத்தல்
ஊன் நசை உள்ளம் துரப்ப இசை குறித்துத்
தான் வேண்டு மருங்கின் வேட்டு எழுந்தாங்கு
வட புல மன்னர் வாட அடல் குறித்து
இன்னா வெம் போர் இயல் தேர் வழுதி
இது நீ கண்ணியது ஆயின் இரு நிலத்து
யார் கொல் அளியர் தாமே ஊர் தொறும்

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மீன் சுடு புகையின் புலவு நாறு நெடுங் கொடி
வயல் உழை மருதின் வாங்கு சினை வலக்கும்
பெரு நல் யாணரின் ஒரீஇ இனியே
கலிகெழு கடவுள் கந்தம் கைவிடப்
பலி கண் மாறிய பாழ் படு பொதியில்
நரை மூதாளர் நாயிடக் குழிந்த
வல்லின் நல்லகம் நிறையப் பல் பொறிக்
கான வாரணம் ஈனும்
காடாகி விளியும் நாடுடையோரே.

Poet Maruthan Ilanākanār sang to Pāndiyan Koodakārathu Thunjiya Māran Valuthi, Thinai: Vākai, Thurai: Arasa Vākai

A male tiger in a cave on a terrifying tall peak,
hating to stay in, rises and stretches, full of strength,
and goaded by desire for meat, takes whatever direction
he may wish.

You are like him with your intent to kill the kings of the
north, Valuthi with well fashioned chariot, who fights
ferocious battles. Since you have willed war, the kings in
this wide world are to be pitied, in whose lands long streamers
of smoke that smelled of flesh rose once from roasting fish
in every town near fields, and surrounded the curved branches
of *marutham* trees. They used to be prosperous towns.

That has changed. Now, they are ruined, and turned to forest
where forest hens with spots lay eggs in the depressions
caused by the gambling gadgets of white-haired old men in
public places, where offerings with uproar are not given to
the gods who have abandoned their pillars.

Notes: Puranānūru poems 51 and 52 were written for this king. He hailed from a town called Koodakāram. He was a contemporary of Chōlan Kulamutrathu Thunjiya Killi Valavan. His successor was Pāndiyan Ilavanthikai Palli Thunjiya Nanmāran. This poet wrote Puranānūru 52, 138 and 139. Akanānūru 377 has a reference of gambling equipment used by elders in the town square.

Conclusion

Tamilakam's history is a story of courage, wisdom, and cultural pride. From the Sangam age, the Tamil people built strong kingdoms, rich cities, and great traditions.

Their kings showed bravery in war and fairness in rule. Tamil society valued poetry, trade, agriculture, and learning.
Military strength protected the land and preserved independence. Encounters with Aryan influences brought both conflict and cultural exchange. Yet Tamil identity remained strong and unique through every challenge.

Language, literature, and customs became the soul of the people. The legacy of ancient Tamilakam still lives in today's Tamil culture.May this history inspire future generations to remember, protect, and honor their heritage.

All Notes and references Added below the page 👇

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